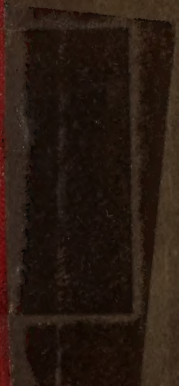

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THE

CONFESSIONS

OF

A MEMBER

OF

THE CHURCH OF ENGLAND.

THE

CONFESSIONS

OF

A MEMBER

OF

THE CHURCH OF ENGLAND,

OCCASIONED BY

A LABORIOUS EXAMINATION

OF THE CELEBRATED

WORK OF THE LATE REV. WILLIAM JONES,

ENTITLED

" THE CATHOLIC DOCTRINE OF A TRINITY."

AND ALSO,

A BRIEF ESSAY ON SOCINIANISM.

LONDON:

MARSH AND MILLER, OXFORD STREET.

MDCCCXXX.

LONDON:
PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.

INTRODUCTION.

The name of an Individual who is far advanced in years, and now known only to a very limited circle of friends, can have no influence with the Christian world in recommending a serious perusal of the following pages. Yet it seems to be proper that the author of such a work should declare himself, and that some apology be offered for its publication:—this shall be briefly done without regard to the charge of egotism.

I am a member of the Church of England, because, take it for all in all, I believe it to be the best Church of the present day. I am, however, of William Law's opinion, that the purest Christian Church now existing, is only the vestige of a better thing. Still, it is natural to a person of a serious turn of mind, to wish that he might rightly understand, and entirely believe, every important article of doctrine professed by the Church of which he is a member: it was

decidedly the case with me. I had been in the habit of reading the Holy Scriptures the greater part of my life, and I seldom opened the book without meeting some passages which appeared to me to be directly opposed to the doctrine of the Trinity, in the way in which that doctrine is set forth in the Athanasian and Nicene Creeds. This was a cause of grief to me for many years. I eagerly read every book I could meet with, written in defence of these creeds, and most scrupulously shunned the writings of those who controverted them. In the course of my researches, I sometimes met with arguments, managed with such address and ability as made a strong impression on my mind, in favour of the doctrine; but, on my return to the Bible, these impressions were constantly effaced. For one text or expression, from which the doctrine could, in any possible way be inferred, I met with ten, which, in my humble judgment, pointedly and unequivocally denied it. I was at length informed, that the Rev. Mr. Jones, of Nayland, had published a work which set the matter at rest;—that he had incontrovertibly proved the doctrine to be scrip-

tural. I immediately procured his "Catholic "Doctrine of a Trinity," and read it with attention. It did not appear to me to be by any means satisfactory: I could not but suspect that he had dealt unfairly with the Holy Scriptures. I resolved to take the first convenient opportunity of setting about a minute examination of every text he had quoted, and every argument he had advanced. I foresaw that this would be a laborious task, requiring much time, and, as far as possible, an abstraction from every other pursuit.

Many years passed over before I found a fit opportunity for the undertaking: it was not till the winter of 1825, when confined by ill health, that I commenced my task.

I considered the matter to be of so much importance to my own peace of mind, that, for more than two years, it was principally, I may almost say exclusively, the subject of my meditations, and the object of my inquiry. I made the Sacred Scriptures my guide, and wholly unassisted (excepting only by the comments of writers deemed orthodox) I laboured through the work.

No one can hesitate to give Mr. Jones

the credit of sincerity and good intentions; yet I cannot but think he has injured, rather than supported his cause. This appeared to me to be so obviously the case, that, when I had gone through his work, I doubted if it were proper to give my Confessions in the form of a review of it; for it might be said, that the doctrine must not be condemned because it had been injudiciously stated, and weakly defended by Mr. Jones. But on farther consideration, as the book has strangely obtained a considerable degree of celebrity, and moreover, as it afforded me the opportunity of bringing forward a powerful body of Scriptural evidence, I thought it might as well remain in that form.

That the sentiments of an individual who has no pretensions to the character of a man of learning, will be considered only contemptible by writers esteemed orthodox, may be fully expected at the present time; yet I confidently predict that, before half a century passes over, the doctrine stated in these pages will be generally, if not unanimously confessed throughout this kingdom.

It may fairly be asked, upon what grounds I hazard so bold a prediction? In the first

place, a surprising expansion of the human intellect, within the last thirty years (especially in our own country) has been noticed by every discerning person.

Men are beginning to emancipate their minds from the trammels imposed upon them by *great names*, and are disposed to compare authorities, and to judge for themselves. Secondly, though we have frequent proof of great depravity and impiety among the very ignorant classes, Christianity is more seriously, and more generally inquired into, by the better-informed part, than it had hitherto been; we may therefore hope for a rapid progress in true Christian knowledge. Thirdly, the Greek language is now more generally studied than it had been in former times. This is very important; for it has been admitted, by many orthodox Divines, that our present translation of the New Testament (though probably the best extant) is incorrect in several places; and not a few of the inaccuracies will be found to affect the awful subject which I have ventured to discuss. Lastly, I feel perfectly satisfied that the doctrine here stated, is

that which was taught by our blessed Lord and his Apostles.

JOHN SHAW.

Bath, 4th December, 1827.

P. S.—A new edition of Mr. Jones's works having recently gone through the press—"The Catholic Doctrine of a Trinity," to be sold separately at a low price, the publication of this work seems to be rendered opportune at the present time.

J. S.

Bath, 22nd March, 1830.

CONFESSIONS, &c.

N.B.—To distinguish the texts quoted by Mr. JONES *from those produced on the opposite side, the chapters from which the former are taken are marked in numerical letters, the latter in figures, thus:—Mr.* JONES'S—"Isa. VIII. 13;" *the opposite*—"Matt. 21. 42." *The words printed in* CAPITALS *are so marked by Mr.* JONES, *to show that the stress of the comparison lies in those words. The pages set down in the margin refer to the first volume of Mr.* JONES'S *entire works, published in the year* 1801. *Mr.* JONES *heads his quotations from the Holy Scriptures, in numerical progression; they are noted in the same manner in the following pages.*

CONFESSIONS, &c.

THE first section is entitled "THE DIVINITY OF CHRIST." (p. 1.)

The word *Divinity*, as it is here used, requires a definition. Had it been limited to the Scriptural account of it, I should not offer a word against it; but when I see that Mr. Jones asserts the *co-equality* of the Son with the Almighty Father, and that his power and dominion were inherent in himself, and underived, I must appeal to the Holy Scriptures.

Mr. Jones commences with the following texts:—

I.

"Sanctify THE LORD OF HOSTS HIMSELF, and "let HIM be your fear, and let HIM be your "dread: and HE shall be for a Sanctuary; but "for a STONE OF STUMBLING, and for a ROCK "OF OFFENCE to both houses of Israel." Isa. viii. 13, 14.

"The stone which the builders disallowed, the "same is made the head of the corner, and a 1 Peter ii. 7, 8.

" STONE OF STUMBLING, AND A ROCK OF " OFFENCE."

These two passages are brought together with the view of proving that the " Stone of stumbling " and Rock of offence," mentioned in the first
(p. 2.) text, is applied to Christ in the second, " therefore," says Mr. Jones, " *Christ* is the LORD OF HOSTS " HIMSELF."

Now, at the 28th ch. 16th v. of Isaiah, we read, " Thus saith the Lord God, behold *I lay* in " Sion for a foundation, *a stone, a tried stone,* a " precious *corner stone,*" &c. That this refers to the stone mentioned in Mr. Jones's first text, is shown in Matt. 21. 42; Acts 4. 11; Rom. 9. 33; and in the chapter from which Mr. Jones's second text is taken; and is declared *to have been laid* by the LORD OF HOSTS, *by whom this stone was* " *made* the head of the corner," " According to " the eternal purpose which he purposed in Christ " Jesus our Lord." (Ephes. 3. 11.) If Mr. Jones had fairly quoted the whole passage from which he took his second text, it would have refuted his argument; for it is there affirmed that this stone was " *chosen of God.*" (1 Pet. 2. 4.) Our Lord himself declares, in no fewer than thirty texts, in the Gospel of St. John alone, that he was *sent by the Father.* At the 8th ch. 42nd v., the words are very emphatical. " I proceeded forth, and came from " GOD; *neither came I of myself, but he sent me.*" Much more might be adduced to prove that this

stone was laid by the Almighty Father, the Lord of Hosts, and therefore if Mr. Jones's argument proves any doctrine, it is that of Sabellius, confounding the persons of the Father and the Son.

This practice (which Mr. Jones and some other writers constantly adopt) of bringing detached sentences from distant parts of the Scriptures, and joining them together, is often mischievous:—the most absurd doctrines may appear to be proved by it; and the Bible is brought into contempt, by frequently making it seem to contradict itself. A multitude of passages in the New Testament unequivocally deny the doctrine of co-equality, and declare the superior power and dignity of the Almighty Father. Mr. Jones, and many other writers who are deemed orthodox, argue that these texts apply to Christ in his *human nature*, in which the Athanasian creed confesses him to be inferior to the Father, but "equal to the "Father as touching his Godhead." This notion is irreconcileable with very many expressions used by our Lord and his Apostles. The words I have quoted from St. John's Gospel, "Neither came I "of myself, but *he sent me*," evidently refer to our Lord's pre-existent state, when he was in the fulness of "the glory which he had with the "Father before the world was;" and, I conceive, explicitly deny the doctrine of co-equality.

Mr. Jones's next quotation is:—

(p. 2, 3.)

II.

Isa. vi. 5. "Mine eyes have SEEN the King, the LORD OF "HOSTS."

John xii. 41. "These things said Esaius, when he SAW HIS "(Christ's) glory, and spake of HIM."

He reasons thus:—The person whom Esaius *saw*, is the *Lord of Hosts;* but St. John says it was *Christ's* glory which he saw, "therefore," says Mr. Jones, "*Jesus* is the LORD OF HOSTS."

The same conclusion had been drawn before, by Dr. Whitby, in the days of his early judgment; though, if we may credit his biographers, he repented of it with an aching heart, in the latter years of his life. Of his writings, after he had given up his early opinions, I have never read a line.

Mr. Jones concludes that it was *Christ's* glory which is spoken of by St. John, whilst some other Commentators consider that it was the glory of the *Father*. Admitting Mr. Jones's construction, the glory of both might have been shown to the Prophet, in his vision; but it by no means proves identity or co-equality. Here again is an instance of the injury inflicted on Christianity by Mr. Jones's method. The Prophet says, "Mine eyes have seen the Lord of Hosts." St. John says, "No man hath seen God at any time." (John 1. 18.) This plainly shows that the words in the first text are not to be taken literally. The

language used by the holy prophets of old, in their descriptions of visions and raptures, was probably well understood by their contemporaries; but to us, at this day, the *matter* is frequently beyond our comprehension, and the *language* unintelligible; therefore, to rest a doctrine upon any expressions used on these occasions, endangers religion by making it appear absurd.

III. (p. 3.)

" Thus saith the Lord the King of Israel, and Isa. xliv. 6.
" his Redeemer the LORD OF HOSTS, I AM THE
" FIRST, and I am THE LAST, and BESIDES ME
" there is NO GOD."

" I (Jesus) am Alpha and Omega, the begin- Rev. xxii. 13.
" ning and the end; THE FIRST and THE
" LAST."

From these two texts Mr. Jones draws the following conclusion:—" There is no God but him, " who is the first and the last; but *Jesus is the* " *first and the last;* therefore, *besides Jesus* " *there is no other God.*"

Now, how is a plain unlearned Christian to understand this? He would probably ask, Is not the Father God?—Our blessed Lord frequently declares him to be *his God.* It is declared no fewer than four times in the 3rd ch. 12th v. of this very book of Revelation, from which Mr. Jones quotes. The book itself commences with these words:—" The Revelation of Jesus Christ, which

" *God gave unto him.*" Here is a difficulty at the very outset, which, if we allow our understanding to have any exercise, it is impossible to get over, consistently with Mr. Jones's argument. Upon the first of the texts now quoted it is unnecessary to make any comment:—it agrees with the whole tenor of the Bible. Without dwelling upon the acknowledged difficulty which often arises from the remoteness of the antecedent from the relative, in the sacred writings, I may remark upon the second text, that the same appellation may be occasionally used in reference both to the Father and the Son, without implying co-equality. The title of *Lords*, and even of *Gods*, is given to Angels and to men several times in the Scriptures. The dignity and majesty of Christ is expressed in strong language throughout the Apocalypse, but it is nowhere affirmed that he is equal with the Father: the contrary is clearly implied in many passages. At the 2nd ch. 26th and 27th v., we read,—" He that overcometh and " keepeth my works unto the end, to him will I " give power over the nations," &c; and concluding with these words, " *even as I received of my* " *Father.*" Unless a passage can be found, declarative of co-equality and underived power, this text of itself must be conclusive.

In the merciful work of man's redemption, Christ, " through faith in his blood," is the " Alpha " and Omega;" " the Author and Finisher of our

" faith;" " The first and the last:" " In this was " manifested the love of GOD towards us; be- " cause that GOD *sent his only-begotten Son* into " the world that we might live through him." (1 John 4. 9.)

IV.

" I, even I, am the LORD, and BESIDES ME " there is no SAVIOUR." (p. 4.) Isa. xliii. 11.

" OUR LORD and SAVIOUR JESUS CHRIST." 2 Pet. iii. 18.

The words *Lord* and *Saviour*, occur in both of these texts; in the first they are applied to the Father, and in the second to the Son, and therefore Mr. Jones conceives that the doctrine of *co-equality* is established. He says, " The argument " drawn from these texts will be equally con- " vincing, whichever way it be taken. Jesus " Christ is a Saviour, therefore he is *Jehovah the* " *Lord:* Jesus Christ is Jehovah, therefore he is " the Saviour!" If we follow Mr. Jones's system, we shall have need to be extremely circumspect in our mode of expression. No orthodox writer would deny that Jehovah is the Father of our Lord Jesus Christ. Yet, if we say Jehovah is Christ, and Christ is Jehovah, it is orthodox: but if we say the Father is the Son, and the Son is the Father, which (though Mr. Jones would deny it) is, in truth, the very same thing, it is heresy as well as nonsense.

The two texts quoted by Mr. Jones are easily understood if we read them in simplicity; but his

notions make the whole Bible unintelligible. The Almighty Father is declared to be the Creator of the world, yet it is said, that the world was made by Christ. Again, the Father hath said, "Thou "shalt know that I the Lord am thy Saviour and "thy Redeemer;" yet of Christ it is said, that "He is the Saviour of the world," and that he hath "Redeemed us to God by his blood." Both originated in the power and love of God, and were accomplished through the ministration of his ever-blessed Son. It is distressing to find a man of Mr. Jones's learning and piety, closing his comments upon these two texts with a garbled and misap-
(p. 5.) plied quotation from Phil. II. 9. The text, if he had quoted fairly, would have been decidedly against him, for it runs thus:—"Wherefore *God* "also *hath highly exalted him* and *given him* "a name which is above every name," &c. The Apostle concludes with these words:—"That "every tongue should confess that Jesus Christ "is Lord, *to the glory of God the Father.*" How either co-equality or underived power can be proved from this passage, is to me inconceivable.

V.

(p. 5.) "The LORD GOD OF THE HOLY PROPHETS
Rev. xxii. 6. "SENT HIS ANGEL to show unto his servants the "things that must shortly be done."

Ibid. verse 16. "I, JESUS, HAVE SENT MINE ANGEL, to "testify unto you these things in the Churches."

" Therefore," says Mr. Jones, " *Jesus is the* " *Lord God of the holy prophets.*"

I humbly conceive that Mr. Jones is not warranted in the use which he has made of the second of these texts. The word Αγγελος, translated *Angel*, literally signifies *Messenger*, and is so rendered in many texts, as it evidently ought to have been in this place. The meaning of the passage clearly, is ' I, Jesus, send my Messenger ' (my beloved disciple), to testify to you (the ' Churches) these things which have been re- ' vealed to him.' This message was sent by our Lord, he being the head of the Church, as saith St. Paul.—" *The God of our Lord Jesus* " *Christ*, the Father of glory,"—" *hath put* all " things under his feet, and *gave him* to be head " over all things to the church." (Ephes. 1. " 17. 22.) And in another place, " The head " of every man is Christ; and the head of the " woman is the man; and *the head of Christ is* " *God.*" (1 Cor. 11. 3.)

VI. (p. 6, 7.)

" And thou, child, shalt be called the prophet Luke i. 76.
" of THE HIGHEST: for thou shalt GO BEFORE
" THE FACE of the LORD, TO PREPARE HIS
" WAYS."

" Behold, I send my messenger BEFORE THY Matt. xi. 10.
" FACE TO PREPARE THY WAY before thee."

Mr. Jones conceives, that by these two texts

Christ is proved to be " The *Lord* and the " *Highest.*" Several other learned Expositors profess to be of the same opinion, especially Bishop Horsley, who says, " The latter text proves that " Christ was no other than the Jehovah of the " Old Testament." Now, the text itself was quoted by our Lord, from Malachi (3 ch. 1 v.), where a distinction is clearly made between Jehovah and Christ. He is there styled " the " Messenger of the Covenant" *to be sent by Jehovah.* " Behold, *he shall come, saith the Lord* " *of Hosts.*" Surely, we ought to consider well before we yield our assent to a most important and awful doctrine merely from these strained inferences, when we see a multitude of plain texts unequivocally opposed to it. I might fill several sheets with a transcript of such texts; for the present it will be sufficient to quote from John 14. 31:—" As *the Father gave me commandment,* " even so I do;" and from 17. 7, 8, of the same Evangelist—" Now they have known that *all* " *things whatsoever thou hast given me are of* " *thee.*"—" For I have given unto them the words " which thou gavest me; and they have received " them, and have known surely that I came out " from thee, and they have believed that *thou* " *didst send me.*" These are the words of our Lord Christ: do they not make a marked distinction between himself and Jehovah?

VII.

(p. 6.)

" And many of the children of Israel shall he " turn to the LORD THEIR GOD, and he shall go " before HIM." Luke i. 16, 17.

" He that cometh AFTER ME is mightier than I." Matt. iii. 11.

Mr. Jones argues that these texts prove " *Christ* " to be *the Lord God of the children of Israel.*"

The first is quoted again, from Malachi (4. 6), and I think it is clear that the pronoun *Him*, at the conclusion, refers to " the Sun of Righteous- " ness," mentioned by the Prophet at the 2nd verse of the same chapter. The second text is quite foreign to the subject.

I have remarked that several writers have laboured to identify *our Lord Christ* with *the God of Israel*, the *Jehovah* of the Old Testament. Now, the parable delivered in the 21st ch. of Matthew, and also in the 12th of Mark and 20th of Luke, completely refutes this idea. That He who " planted the vineyard and hedged it round " about," is Jehovah, the God of Israel, cannot be questioned. Having sent divers servants (the prophets) without effect, and " having yet *one* " *Son*, his well-beloved, he sent *Him* also last " unto them, saying, they will reverence *My Son.*" Unless, then, the Father and the Son are declared to be one and the same person, it is impossible to reconcile this with the notion of these writers.

It must be granted, that it is dangerous to ground doctrines upon such expressions as are occasionally used in parables; but we may be satisfied that our Lord would cautiously avoid any kind of language, even in a parable, that might tend to mislead his hearers upon a fundamental article of doctrine.

(p. 7.) VIII.

Mr. Jones now repeats a text which he had given at Article VI:—

Matt. xi. 10. "Behold, I send MY messenger before THY "face, to prepare THY way before THEE."

Mal. iii. 1. "Behold, I send my messenger to prepare the "way before ME."

From these two texts, Mr. Jones draws the following conclusion:—"Though Christ be a dif- "ferent person, yet he is one and the same God "with the Father."

The remarks made on the two last articles, I conceive, fully prove not only the distinction between the Father and the Son, but also the superior power and dignity of the Father, inasmuch as it is plain that he who sends is greater than the person who is sent by him. The text from Matthew is no way inconsistent with this. Our Lord Christ pointed out the true way of the Father, by whom he was sent; and therefore, to prepare the way of Christ, was preparing the way of the Father.

IX. (p. 8.)

"They TEMPTED and provoked the MOST HIGH GOD." Ps. lxxviii. 56.

"Neither let us TEMPT CHRIST, as some of them also tempted." 1 Cor. x. 9.

"In the former text," saith Mr. Jones, "the person tempted is called the *Most High God*, in the latter he is called *Christ;* therefore "*Christ* is the *Most High God*."

Both texts refer to the rebellious conduct of the Israelites in the wilderness. Upon this occasion, we read in the 23rd ch. 20th and 21st v. of Exodus, the following words:—"Behold, I send an Angel "before thee to keep thee in the way."—"Beware "of him, and *obey his voice:* provoke him not, "for he will not pardon your transgressions: for "*my name is in him.*" Commentators are generally agreed in the opinion, that the Angel of God's presence, here mentioned, was our Lord Christ; and to tempt him, thus announced, was to tempt the Most High God. In the chapter following that from which Mr. Jones's second text is taken, the Apostle affirms that "*the head of "Christ is God.*" (1 Cor. 11. 3.)

X. (p. 9.)

"He that hath the Bride, is THE BRIDEGROOM" (meaning Christ). John iii. 29.

"But, according to the Prophet," says Mr.

Isa. liv. 5. Jones, "Thy Maker is thy HUSBAND, the LORD "OF HOSTS is his name."

The manner in which Mr. Jones uses the Holy Scriptures, makes it a distressing task to follow him through his arguments. The texts he has here quoted have no connection with each other, nor are they, in any way, to his purpose. The first was spoken by the Baptist, to acknowledge his inferiority to Christ; the other was prophetic of the adoption of the Gentiles. The Hebrew plurals used in this text, from Isaiah, will be noticed hereafter.

Mr. Jones, in this place, quotes several passages of Scripture, showing that the title of *Shepherd* is given both to the Father and the Son, which, he contends, "*shows Christ to be upon an equality* "*with God the Father.*" In this way he might have shown some of God's creatures to be upon an equality with their Maker; for instance, Cyrus has the same title given to him in the 44th ch. 28th v. of Isaiah.

(p. 10.) Mr. Jones now proceeds to quote some single texts, which he considers so plain as to make parallels unnecessary; it may, however, be useful to compare his texts with some others.

XI.

John xx. 28. "And Thomas answered and said, MY LORD "AND MY GOD."

I find there has been some controversy regard-

ing this exclamation. To my mind, it appears clear that Thomas now conceived a different idea of his Lord's character from that which he had before entertained. But the words cannot be so construed as to be made declarative of our Lord's co-equality with the Almighty Father: the contrary is declared by our Lord himself as well as by his Apostles, throughout the New Testament.

It must be admitted, that the beloved disciple would carefully avoid any expressions that might appear derogatory to the character and dignity of his blessed Master; yet he has recorded the following words, spoken by our Lord himself to Mary Magdalene, after his resurrection—" Go to " my brethren, and say unto them, I ascend unto " my Father and your Father, and to *my God* " and *your God*." (John 20. 17.) St. Paul, in the 10th ch. 9th v. of his Epistle to the Romans, says, " If thou shalt confess with thy " mouth the Lord Jesus, and shalt believe in " thine heart that *God hath raised him from* " *the dead*, thou shalt be saved." " This," he says, " is the word of faith which we preach." That Christ was raised from the dead, by the power of the Almighty Father, is plainly affirmed more than twenty times in the New Testament; yet, to support the doctrine of co-equality, many writers make no scruple of denying it, some saying he was raised by his own underived power,

and others, by the Holy Spirit, or third person of the Trinity!

(p. 11.) XII.

Rom. ix. 5. "Of whom, as concerning the flesh, CHRIST "(came) who is over all, GOD BLESSED FOR "EVER."

This text is strongly insisted upon by Athanasian writers, as proving the supreme Divinity of our Lord; but a different turn has, I find, been given to the concluding words by some commentators. May not this difference of opinion arise from a misconstruction of the text on all sides? It is well known that St. Paul frequently expresses his sentiments by way of ellipsis, that is, by omitting words which must be supplied in order to make out the sense of the passage. This appears to me to be the case in the text now quoted; I will, therefore, though with much diffidence, attempt an exposition of it. In the first place, I must beg that the text be read without the word "*came*," which is not in the original. The Apostle, after expressing his deep solicitude for his brethren, the Jews, proceeds in his courteous manner to recount the marks of Divine favour, and the high privileges that were conferred upon them; "To whom per-"taineth the adoption, the glory, the covenants, the "giving of the law, the service and the promises." Then at the 5th verse, "Whose are the Father's, "and of whom, as concerning the flesh, Christ "who is over all" *these;* for their duration was

limited, and only preparatory to his coming:—He, to whom the title "*God*" is given in Holy Scripture, is "blessed *for ever*;" of his kingdom there shall be no end.

I may be mistaken, but to my understanding this appears to be the meaning of the words: "Christ, who is over all." That the title *God* is given in Scripture to our blessed Lord, cannot, I think, be denied; but that of "God *over all*" is no where ascribed to him.

The same idea seems to be expressed, though in other words, in the 7th chapter of the Epistle to the Hebrews. After showing that "the Law "made nothing perfect," but was only "the "bringing in of a better hope;" the Apostle, at the 28th v., says—"For the Law maketh men "High Priests which have infirmity, but the "word of the oath, which was since the Law, "maketh the Son, *who is consecrated for* "*evermore*."

XIII.

(p. 11.)

"Through the righteousness of OUR GOD and "Saviour JESUS CHRIST." So Mr. Jones considers the text ought to have been translated. In our version, it stands "God *and* our Saviour "Jesus Christ." 1 Pet. i. 1.

It appears that this, and another text referred to by Mr. Jones (2nd ch. 13th v. of the Epistle to Titus), may bear the construction which he contends for: but it cannot be reasonably supposed,

that these two texts were purposely made by the writers to differ from the expressions used in every other part of the epistles; in the course of which, the name of *God* and of *Christ* occur, I believe, more than fifty times in the same sentence, and, where they so occur, are invariably applied to the Father and the Son. In this sense, the words are used in both the epistles mentioned above. In the verse immediately following Mr. Jones's quotation from St. Peter, we read his salutation, "Grace "and peace be multiplied unto you through the "knowledge of God *and of* Jesus our Lord." And in the epistle to Titus, St. Paul's expression is, "Grace, mercy, and peace from God the Father, "*and* the Lord Jesus Christ our Saviour." (Tit. 1. 4.) It is unnecessary to multiply quotations: I conceive that the passages here selected, coming from the pens of the two Apostles, whose authority Mr. Jones claims, are conclusive upon the point.

Mr. Jones now desires that the two following texts may be compared.

(p. 13.)

XIV.

2 Cor. v. 19. "GOD was in CHRIST, reconciling the world to "HIMSELF."

XV.

John xiv. 11. "I am in the Father, and the Father IN ME."

Mr. Jones's reasoning upon his first text, appears to me to be completely Sabellian: he makes the person *to* whom, and the person *by* whom, we are

reconciled, to be one and the same. He continually perplexes himself and his readers with incomplete or unfair quotations. The passage begins thus: "*All things are of God*, who hath recon- "ciled us to *Himself by* Jesus Christ." Can words be more plain? That the latter text has no reference to *person, substance, essence*, &c. but to the gift of the Spirit, is perfectly clear from the passage which follows it. At the 20th v. we read, "At that day ye shall know that *I am* "*in my Father, and ye in me, and I in you.*" "And again, at the 17th ch. 21st. v., That they "all may be one, *as thou, Father, art in me*, and "I in thee; that *they also may be one in us.*" To use this text in Mr. Jones's way, would absolutely go to incorporate the Apostles into the Trinity!

XVI.

(p. 15.)

"We are ambassadors for CHRIST, as though 2 Cor. v. 20.
"GOD did BESEECH you by us: we PRAY you "in CHRIST'S STEAD, be ye reconciled to GOD." This text appears to me to be decidedly opposed to the doctrine Mr. Jones means to support. By the name of God, the Apostle clearly refers to the Father, who hath reconciled us to himself by our Lord Jesus Christ. Mr. Jones's argument is very strange. He says, "The interchanging of the "names of *God* and *Christ*, shows the same per- "son to be entitled to both." Now, admitting that the title *God* may be applied to Christ, it

does not follow, that the name of *Christ* may be applied to the Father. The very next verse overthrows Mr. Jones's argument, for the Apostle continues thus, *God made him* "to be sin (that is "a sin-offering) for us."

(p. 16.)

XVII.

1 John v. 20. "We are in him, that is true (even), in his Son "Jesus Christ: this is the true God, and "eternal life."

Expositors differ in opinion upon the concluding words of this text, some supposing the pronoun *this* relates to the proximate antecedent, "Jesus "Christ," others to the more remote one, "God." For my own part, I cannot but think that the passage has been generally misunderstood, and that it is purely declarative of the fulfilment of our Lord's promise to the Apostles, that he would enlighten their understandings, and guide them into all truth, by his Holy Spirit, after his departure from them. At the 14th ch. 18th and 20th v. of St. John's Gospel, our Lord saith, "I will not leave "you comfortless, *I will come to you.*" Then follow the words which I quoted before: "At "that day ye shall know, that *I am in the Father,* "and *ye in me, and I in you.*"

Mr. Jones ought, in fairness, to have given the whole passage, it stands thus: "We know that "the Son of God is come, and hath given us "an understanding, that we may know *Him that*

" *is true;* and we are in *Him that is true, in his* " *Son Jesus Christ.* This is the true God, and " eternal life."

The word " *even,*" inserted in our version, and which materially affects the sense of the passage, is not in the original. The meaning, I conceive, is,—' We are in his Son Jesus Christ, and therefore ' we know, and are in Him that is true (the ' Father) according to our Lord's promise.'

At the 11th verse of this same chapter, the Apostle saith, " This is the record, that *God hath* " *given to us eternal life,* and this life is in His " Son." And at the 17th ch. 3rd v. of the Gospel by the same Evangelist, he records the words of our blessed Saviour: " And this is *life eternal,* " that they might know THEE THE ONLY TRUE " GOD, and Jesus Christ *whom Thou hast sent.*" From these parallels in the writings of St. John, I humbly conceive that the concluding words in the text quoted by Mr. Jones, refer to the Almighty Father.

XVIII. (p. 16.)

" Beware lest any man spoil you through philo- Col. ii. 8, 9.
" sophy and vain deceit, after the tradition of men,
" after the rudiments of the world, and not after
" CHRIST: for IN HIM DWELLETH ALL THE
" FULNESS OF THE GODHEAD BODILY."

It would have been happy for the world if teachers in the Christian Church had all along attended to the wholesome advice given here by

the Apostle. To their disregard of it may be traced the origin of those dissentions, persecutions, and bitter animosities that have disgraced the name of Christianity ever since the second century. But it is the concluding passage that concerns the subject in hand.

I have never met with a satisfactory exposition of this text; and the expression, as it stands in our version, is certainly ambiguous. The conjunction *for*, shows that the words are connected with the caution St. Paul had given. The Platonic philosophy (which not long afterwards became mixed with Christianity) had already began to taint the minds of some Christian Converts, and the Apostle exhorts the Colossians to beware of it; telling them that in Christ Jesus was the fulness of the Godhead; meaning, as I humbly conceive, the fulness of all that God had seen fit to reveal to mankind concerning himself, as opposed to the fanciful notions of the Platonists or Pythagoreans. The words which immediately follow—" and ye " are *complete in him*" (Christ) seem to support this exposition. The word σωματικως, translated *bodily*, as it occurs here, would, I conceive, have been more correctly rendered by *effectually*, or in *full bodily form*; as in modern phrase we would say, ' In him is the whole body of Divinity.' Be this as it may, the words cannot be understood as declarative of our Lord's co-equality with the Father, for in the preceding chapter, at the 19th v.,

the Apostle, after setting forth the dignity and majesty of our Lord's character, added, as if to prevent such an erroneous idea—" For *it pleased* " *the Father* that in him should all *fulness* dwell." This is the doctrine taught by our Lord himself, as in John 14. 10—" *The Father* that dwelleth " in me, *He doeth the works.*" And again, " The " Father loveth the Son, and *hath given all things* " *into his hand,*" saith the Baptist. (John 3. 35.)

XIX.

(p. 17.)

" The WORD WAS GOD." John i. 1.

Mr. Jones quotes these four words without comment.

When we compare the opening of St. John's Gospel with very many other passages in his writings, I think it must be admitted that his manner of expression is extremely ambiguous and difficult. If we take the four words, quoted by Mr. Jones, in their literal sense, they would seem to be directly opposed to a multitude of texts from the pen of the same Evangelist.

It is generally believed (as affirmed by ancient writers) that St. John published his Gospel with the design of refuting the heresies of the Gnostics, Cerinthians, and other sects; some of whom denied the pre-existence of our blessed Lord, whilst others contended that he did not come in the flesh, but was man only in appearance, and

consequently incapable of suffering pain at his crucifixion.

St. John's proem is evidently pointed against these errors: to declare our Lord's pre-existence and incarnation, was plainly his object. That the Son is the beloved of God, and most high in the glory of the Father, the Scripture teaches us to believe; but his identity, or co-equality with the Father, is nowhere affirmed, but on the contrary is positively denied. For the present, one single passage from the Gospel of this same Evangelist (St. John) will be sufficient. He has recorded the last, most highly-interesting, discourse which our Lord held with the Apostles before his decease.

Among many other affectionate and consoling expressions, we find the following: "If ye loved "me ye would rejoice, because I said I go unto "the Father, for *my Father is greater than I.*" (John 14. 28.) It is argued that this was said in reference to his *human nature;* but it is hard to believe that our Lord would make this declaration in such unqualified terms, and upon a point so important, if he had intended that it should be so understood. The whole tenor of the Gospel and Epistles deny the doctrine of co-equality, as I humbly conceive the texts I have already quoted fully prove; I therefore believe that this declaration of our Lord is to be taken in the plain unlimited sense of the words.

XX. (p. 17.)

" For unto us a child is born, unto us a Son is " given, and the government shall be upon his " shoulder: and his name shall be called Won- " derful, Counsellor, the MIGHTY GOD, the EVER- " LASTING FATHER." Isa. ix. 6.

Various explications of this text have been attempted. As we have it in our version (and is quoted by Mr. Jones without comment), it makes the Son and the Everlasting Father to be one and the same; a sufficient reason why we should not take it literally, nor rest any point of doctrine upon it. In the 3rd ch. 16th v. of St. John's Gospel, we have an explanation of the first clause, from the mouth of our Lord himself, " *God* so loved " the world, that *he gave* his only-begotten Son." The government was laid upon his shoulder by the Almighty Father, who thus gave him to the world. There is nothing in the text to support the doctrine of co-equality; but on the contrary, it ascribes the merciful plan of man's redemption to the love of the Father, accomplished by the incarnation, ministry, and sufferings of his ever-blessed Son, *who was given by Him.*

XXI. (p. 17.)

" This is the name whereby he shall be called, the Lord (JEHOVAH) our righteousness." ✻ Jer. xxiii. 6.

Mr. Jones has inserted the word *Jehovah* in a parenthesis, in which he is supported by a mar-

✻ The same title is given to the Church of Jerusalem in the 33 ch. 16 v. of Jeremiah. The Hebrew words (Jehovah Tsidkenu) are precisely the same in both Texts.

ginal note in the Bible, though it is not in the text. There has been, I find, much disputation upon the subject of this awful name, which I have no desire of entering into. We are told that the word *Lord* (Κυριος) in the New Testament is an equivalent term when applied to our blessed Saviour. This, I conceive, cannot be admitted; for we find the Apostles and others addressing him by that title at a time when they had no idea of his Divine character.

We seldom meet with a text in the Bible which seems to give any countenance to this doctrine of the co-equality of our Lord with the Almighty Father, but is preceded or immediately followed by a plain denial of it. Thus the verse preceding Mr. Jones's last quotation, "Behold the days come, "*saith the Lord*, that *I will raise* unto David a "righteous Branch, and a King shall reign and "prosper, and shall *execute judgment and justice* "in the earth." Here we find that this Branch, "the Lord our righteousness," was raised and commissioned by Jehovah, agreeably with the declaration of our Lord himself: "*The Father* "judgeth no man, but *hath committed all judg-* "*ment to the Son.*" (John 5. 22.) And St. Peter, "It is he which was *ordained of God*, to be the "Judge of quick and dead." (Acts 10. 42.)

The manner in which this doctrine of the co-equality, or identity (for it often amounts to the latter) of the Father and the Son is frequently stated,

cannot but be greatly injurious to Christianity. Mr. Jones, in the conclusion of his work, speaking of our Lord, says, "Though he suffered, died, and "was pierced upon the cross, and redeemed us by "his blood, yet that blood was the *blood of God;* "and *upon his cross Jehovah was pierced!*" Can it be a matter of wonder that we have Deists among us? (p. 135.)

XXII. (p. 18.)

"The LORD ALONE shall be EXALTED in that "day, and the IDOLS he shall utterly abolish." Isa. ii. 17, 18.

It is hard to conceive how this text can support Mr. Jones's doctrine. He gives a note upon it, by no means to the purpose, from Wogan's "Essay on the Lessons," but makes no comment himself.

XXIII. (p. 19.)

"I am *Alpha* and *Omega*, the beginning and "the ending, saith the LORD, which is, and which "was, and which is to come, the ALMIGHTY." Rev. i. 8.

Expositors, esteemed orthodox, have differed in opinion regarding this text; some contending that the words are spoken of the Father, others of the Son. At the 4th v. of the same chapter the words are unquestionably applied to the Father, and to him only. After a benediction, a doxology, and an assurance that Christ will come in glory, the Apostle opens his prophetic work by repeating the same words; I therefore humbly conceive that they refer to the same Almighty Being. It has been

held by several commentators that the term *Almighty*, is in Scripture appropriated to the Father only; and it is acknowledged that the earliest ecclesiastical writers were of that opinion*. For my own part, I wish to be instructed wholly by the Sacred Scriptures. The word (Almighty) occurs nine times in the New Testament (as at foot †), and I think that, on a careful examination of these passages, it will clearly appear, that in every instance it refers to the Father. In the 21st ch. 22nd v. of this book of Revelation, the *Almighty* is expressly distinguished from our Lord Christ thus, "The Lord God Almighty and the "Lamb are the Temple."

I have searched the Scriptures more particularly for the application of this word (Almighty) because Mr. Jones lays great stress upon it.

Mr. Jones now goes on to quote texts of Scripture, which he says "have been abused by the "Arians to support their heresy;" and he professes "to give some of every sort."

I know nothing of the persons to whom Mr. Jones alludes, nor have I ever read a line of their writings. The sixth Article of our Church says, and I am satisfied that it says truly—"Holy "Scripture containeth all things necessary to sal-"vation;" from that alone I wish to receive in-

* See Doddridge's Fam. Expos. on Rev. 1. 8.

† 2 Cor. 6. 18; Rev. 1. 8; 4. 8; 11. 17; 15. 3; 16. 7. and 14; 19. 15; and 21. 22.

struction in matters of faith and practice. To follow Mr. Jones through all the texts and arguments with which he has furnished his opponents is unnecessary: I must confess, if they have nothing more to say for themselves than he has said for them, they must appear to be very stupid people. There is, however, a glaring unfairness in his method of quoting the texts, and stating the arguments which he says they use: two or three instances will suffice to prove this. The texts which he accuses these *Heretics* of abusing he marks thus†.

XXXIII. (p. 35.)

" To us there is but ONE GOD, the FATHER." † 1 Cor. viii. 6.

To this half text Mr. Jones opposes one which he had before quoted.

" MY LORD and MY GOD." John xx. 28.

If he had given the whole of the *heretical* text, he would have found it no easy matter to contend with it, for it stands thus: " To us there is but *one* " *God, the Father*, of whom are all things; and " *one Lord*, Jesus Christ, by whom are all things, " and we by him." These words are so plain and intelligible, that it appears strange how they could be misunderstood. But Mr. Jones says, that " *one* " *God the Father*, is here the name of a *nature*, " under which *Christ* himself, as *God*, is also com- " prehended;" though the text expressly distinguishes *Christ* as *one Lord*, from *one God the Father*.

If writers are allowed the privilege of putting their own construction upon the plain expressions of Scripture, we can have no such thing as a standard of orthodoxy, for every one will expound according to his pre-conceived notions. As the text from the 20th ch. of St. John occurred before, it is unnecessary to notice it here.

(p. 36.)

XXXIV.

†Matt. xxiii. 9. "Call no man your Father upon earth: for ONE "is YOUR FATHER which is in heaven."

Ibid. 10. To which Mr. Jones opposes the succeeding verse, "Neither be ye called Masters: for ONE is "YOUR MASTER, even CHRIST." To which he pieces from John III. 13—"which is in heaven."

It may be remarked that the whole of this 23rd chapter of St. Matthew is employed in exposing and reproving the doctrine and habits of the Scribes and Pharisees, those false *Teachers*, who "made the word of God of none effect through "their tradition." (Mark 7. 13.)

Now, the word translated *Master* is Καθηγητης, a *Teacher*, and it ought to have been so rendered, as it is in every Latin translation I have seen; yet Mr. Jones insists strongly upon the word *Master*, as one, among the highest titles and perfections, ascribed to the Second Person of the Trinity; and boasts of a victory over his opponents. The meaning of the text, when taken in connection with the whole discourse, is obviously this, 'Let none of 'these (the Scribes and Pharisees) be called

'*Teacher*, but learn of Christ.' After much strained and unsatisfactory reasoning, Mr. Jones quotes from Rev. XXI. 7—"He that overcometh "shall inherit all things, and I will be HIS GOD, "*and he shall be* MY SON." And he affirms that these words "Christ says of himself." The same thing has been asserted by other writers; but Dr. Doddridge has the honesty to make the following admission—"As the *Lamb* and *He that* "*sat upon the throne* have been mentioned as dis- "tinct throughout the whole book, I am ready to "understand *the Father* as the person here spoken "of*." No one who will read the whole book of Revelation with an unprejudiced mind, can understand the passage in any other sense. I will notice but one other of those texts which Mr. Jones brings forward with the view of exposing the heresy of his opponents.

XXXIX.

(p. 42.)

"But when he saith all things are put under "him, it is manifest that HE IS EXCEPTED *which* "*did put all things under him*." "And when *all* "*things* shall be SUBDUED UNTO HIM." † 1 Cor. xv. 27, 28.

Here again, Mr. Jones quotes just as much of the text as suits his own purpose, and drops it, as he has done before, in the middle of a sentence, opposing to it the following text.

(p. 43.)

"We look for THE SAVIOUR, the Lord JESUS Phil. iii. 20, 21.

* See DODDRIDGE's Fam. Expos. on Rev. 21. 7.

" CHRIST: who is ABLE even to SUBDUE ALL
" THINGS to HIMSELF."

I again declare that I know nothing of these *Heretics*, against whom Mr. Jones writes; but I must say that he injures his own cause by the manifest and gross unfairness of his dealing with them. Surely they would give the whole of the first-quoted text, which is continued thus:—" When all " things shall be subdued unto him, *then shall the* " *Son also himself be subject unto* HIM *that put* " *all things under him, that* GOD *may be all* " *in all.*"

I have read many ingenious comments, written with the view of explaining away the force of this last passage; but if words have any meaning, nothing can be more clear than that St. Paul's doctrine differed widely from that of these writers. I must, however, give the argument which Mr. Jones draws from the two texts. He says—" As Christ is *man*, all things are subdued to him " by *another*; as *Christ* is *God, he himself is* " *that other*, and *able to subdue all things to* HIM-" SELF!" Surely, a man must be greatly under the influence of prejudice before he can admit such reasoning!

Mr. Jones here closes his controversy with his heretical opponents, and proposes to bring forward further Scriptural proofs of the truth of his doctrine. With this view he quotes the following text:—

XL. (p. 45.)

" Denying the ONLY LORD GOD, and OUR Jude 4.
" LORD JESUS CHRIST."

He then gives the passage as it stands in the Greek :—

Τον μονον δεσποτην Θεον και Κυριον ημων Ιησεν Χριςον.

The argument he draws from this text is precisely of the same description as that which he advanced in Article XIII. He says, " As there " is no article before Κυριον, the first and second " comma are both meant of the same person ;" and he concludes with these words, " There is " *one only Supreme Governor*, therefore *Christ* " *is he.*"

I remarked before, that where the name of *God* and of *Christ* occur in the same sentence, they are invariably applied to the Father and the Son, throughout the New Testament. This same St. Jude opens his Epistle (only three verses before that which Mr. Jones has quoted) with these words—" Jude, the servant of Jesus Christ, and " brother of James, to them that are sanctified " by *God the Father*, and preserved in *Jesus* " *Christ;*" thus plainly marking a distinction between God and Christ. If the Apostle had meant to proclaim so important and awful a doctrine as that our Lord was equal with the Almighty Father, or, as Mr. Jones states it, " the " one only supreme Governor," can it be believed that he would leave it to be discovered by a nice

and disputable point of grammar? Our Lord and his Apostles repeatedly deny such doctrine.

(p. 46.) XLI.

Jude 24. 25. "UNTO HIM that is able to PRESENT you "faultless before the presence of HIS GLORY—to "the ONLY WISE GOD our SAVIOUR."

Ephes. v. 27. "That HE (Christ) might PRESENT it to "HIMSELF a glorious Church."

"It is the *only wise God*," saith Mr. Jones, "who is *able* to *present us* before the *presence of* "*his* glory; but *Christ* is to *present us* in glory "to *Himself*, therefore *he* is the *only wise God*."

It is distressing to see a most awful subject treated in this manner. An attentive reader of the New Testament will be satisfied that the words *only wise God*, or *God only wise*, are in no instance applied to any other being than the Almighty Father. St. Paul concludes his Epistle to the Romans with the following doxology: "To *God only wise*, be glory *through* "*Jesus Christ*." But Mr. Jones says, "*Christ* is the *only wise God*."

In the chapter from which the second text is taken, St. Paul treats of Christ and his Church, under the figure of husband and wife; and "Christ will *place near to himself*" (for this is the meaning of the words) "his true Church, as a "chaste and glorious Bride." This accords with our Lord's affectionate aspiration (John 17. 24),

" Father, I will that they also whom thou hast
" given me, be with me where I am, that they
" may behold *my glory which thou hast given me.*"

There is nothing in the two texts brought forward here by Mr. Jones, to justify the inference he draws.

The two following texts are now given without comment :— (p. 48.)

XLII.

" The dispensation of the Grace of God, which Ephes. iii.
" is given me to you-ward; how that BY REVE- 2, 3.
" LATION HE (God) made known unto me the
" mystery."

" I neither received it of man, neither was Gal. i. 12.
" I taught it, but BY THE REVELATION of
" JESUS CHRIST."

The object of this quotation is to show that the revelation of *God*, mentioned in the first text, is called the revelation of *Christ* in the second.

He must be a strange sort of Christian who would deny that the revelation of Christ is the revelation of God. " He whom God hath sent
" speaketh the words of God," saith the Baptist. (John 3. 34.)

XLIII.

" THOU, even THOU ONLY KNOWEST the 1 Kings viii.
" HEARTS of all the children of men." 39.

" All the Churches shall know that I AM HE Rev. ii. 23.
" which *searcheth* the reins and HEARTS."

Mr. Jones remarks, that to know the hearts of

men, is the privilege of *God only*; but the second text proves that "This God is Christ." It appears to me, that Mr. Jones, and other writers, continually run into error by not bearing in mind the repeated declarations of our Lord, that his power was derived from the Almighty Father. The passage from which the second text is taken, concludes with these words: "Even as I "received of my Father." St. Paul, in his Epistle to the Ephesians (1st ch., 17th and 22nd v.), says, "*The God of our Lord Jesus Christ*, the Father "of glory, *hath put* all things under his feet, and "*gave him* to be the head over all things to the "Church." Surely, then, it is requisite that he should be endued with power to *search* and to know the *hearts* of those who profess to be members of his Church.

It is remarkable, that when our Lord speaks of his possessing any of those attributes which seem to belong to underived omnipotence, he frequently prevents such an idea, by declaring that his power was derived from the Father. Speaking of his human life, he says, "I have power to lay it down, "and I have power to take it again," but immediately adds, "This commandment *have I received* "*of my Father*." (John 10. 18.) Again, "I "give unto them eternal life, and they shall "never perish, neither shall any pluck them out "of my hand. *My Father which gave them me* "*is greater than all*." (John 10. 28, 29.) And

again, " *Thou hast given him power* over all " flesh, that he should give eternal life to as many " as *thou hast given him.*" (John 17. 2.) These, and many other passages of the same import, make Mr. Jones's texts intelligible and rational; but, in the way he has brought them together, they are perplexing, and often appear contradictory.

XLIV. (p. 49.)

" Exceeding great and precious promises; that 2 Pet. i. 4.
" by these ye might be PARTAKERS of the DIVINE
" NATURE."

" For we are made PARTAKERS of CHRIST, if Heb. iii. 14.
" we hold the beginning of our confidence (in the
" precious promises of God) stedfast unto the end."

Mr. Jones reasons thus: " What St. Peter " proposes, as the end of our hope, is to be *par-* " *takers of the Divine nature;* but this, according " to St. Paul, is to be *partakers of Christ,*— " therefore Christ is *in,* or *of,* the *Divine nature.*"

This conclusion, I suppose, would hardly be denied by Mr. Jones's opponents; but it by no means follows that Christ is equal with the Almighty Father; or, as Mr. Jones continues to affirm, that " He is the same *Almighty God* who " declared to Abraham, I am thy shield and " exceeding great reward."

Now, St. Paul says of those who are true Christians, that they are " Heirs of *God,* and *joint*

" *Heirs with Christ.*" (Rom. 8. 17.) And again, " If a son, then an heir of *God through Christ.*" (Gal. 4. 7.)

After commenting upon his two texts, Mr. Jones goes into an elaborate defence of the " Catholic " Homoousian doctrine;" but, as the term is unscriptural, and the idea far beyond my comprehension, I shall not venture to meddle with it.

(p. 53.) The next argument advanced by Mr. Jones appears to me to savour so much of levity, that I shall not make any farther remark upon it.

XLV.

He says, " It is a rule laid down by St. Paul, " that GOD *swears* by HIMSELF for this reason, " because he can swear by no GREATER." (Heb. VI. 13.) " But *Christ* has sworn by himself."

Isai. xlv. 23. " I have *sworn by* MYSELF, that unto me " every knee shall bow, every tongue shall swear." This passage he applies to Christ, from Rom. XIV. 11, and concludes thus—" Christ has there- " fore sworn by HIMSELF: so that if the Apostle's " rule be applied, he must for this reason be GOD, " and there can be no GREATER!"

Surely this is not entitled to a reply.

(p. 54.)

XLVI.

Ephes. iv. 8. " When HE (Christ) ascended up on high, HE " led captivity captive, and gave gifts to men."

" Yet," says Mr. Jones. " the Scripture here " referred to, expressly affirms the person who " *ascended*, &c., to be the *Lord God*."

As proof, he quotes the following passage :—

" The chariots of GOD are twenty thousand, Ps. lxviii. 17, 18.
" even thousands of Angels : the LORD is among
" them as in Sinai, in the holy place. THOU
" hast *ascended on high*, THOU *hast led captivity*
" *captive*."

That the Psalmist speaks of Jehovah in the latter text, and St. Paul of Christ in the former, is unquestionable. Dr. Doddridge remarks, that " The Apostle beautifully *accommodates* the " words to the triumph of an ascending Saviour." This habit of *accommodating* expressions in the Old Testament to circumstances under the New, is usual with St. Paul, and by no means proves identity.

Mr. Jones has given no proof of his skill, in referring his readers to the 4th ch. of Ephesians : for if the whole of his doctrine be not plainly denied, from the 4th to the 13th verse, we can no longer hope to know the meaning of words. (*See* p. 143.)

It is painful to read the conclusion which Mr. Jones draws from the texts he brings forward in the three following articles ; for they are profes- (p. 54.)
sedly used for the purpose of proving that *Jehovah*, the living God, was *pierced and died* upon the cross !

XLVII.

Heb. ix. 20. "This is the blood of the TESTAMENT which "GOD hath enjoined you."

Ibid. ver. 16. "Where a TESTAMENT is, there must also "of necessity be the DEATH of the TESTATOR."

Mr. Jones thus argues:—"The *Testator* must "*die*, but *God* is the *Testator*:" it follows that God must die; and he affirms that the *man* who did *die*, was also *God* the *Testator!*

I would ask any man of common sense to read this 9th ch. of Hebrews, and to judge if any such meaning can possibly be wrung from it. The texts are unfairly brought together; a practice which Mr. Jones lays to the charge of his opponents, and severely condemns.

(p. 55.) The next text is strangely chosen.

XLVIII.

Rev. v. 9. "Thou wast slain, and hast redeemed us to "GOD BY THY BLOOD."

This, Mr. Jones observes, refers to Christ's *humanity*, but adds, "In another place it is imputed "to his *Divinity*," and quotes from Acts XX. 28: "Feed the Church of God, which he hath pur-"chased with HIS OWN BLOOD."

It is admitted by several orthodox writers, that many ancient manuscripts have it "the Church "of Christ," or "the Church of the Lord."

Pyle says, "The best copies have it the Church "of *the Lord*, τȣ Κυρίȣ."

It is distressing to see the Holy Scriptures garbled for the purpose of supporting a doctrine. In the first Epistle of St. John (3. 16), we read, as it stands in our version—"Hereby perceive we "the love *of God*, because he laid down his life "for us." But the words "*of God*" are foisted in; they are not in the original. It is true they are marked as words supplied, but still it misleads honest, unlearned readers of the Bible.

In further support of his hypothesis, Mr. Jones now quotes,— (p. 56.)

XLIX.

"In that day, saith THE LORD, they shall look "on ME whom they have pierced."—"But, ac- "cording to the Evangelist St. John," says Mr. Jones, "this Scripture saith, Zech. xii. 4. 10.

"'They shall look on HIM (Christ) whom they "'have pierced.'" John xix.

Bishop Beveridge maintains, that the words in Zechariah "were spoken by Christ." But Mr. Jones affirms, that "As it stands in the "Prophet, the *Lord Jehovah* was to *be pierced!*" And he adds, "Unless the man Christ, who "hung upon the cross, was also the *Lord* "*Jehovah*, the Evangelist is found to be a false "witness."

To this bold assertion but one short reply occurs to my mind, and I think I must be supported in it by every pious and rational Christian, namely, *It is impossible.*

Mr. Jones closes this first section of his work

(p. 57.) with the two following couplets without comment.

L.

"That ye may be sincere and without offence
Phil. i. 10. "till the DAY of CHRIST."

"Looking for and hasting to the coming of the
2 Pet. iii. 12. "DAY of GOD."

LI.

Isai. xl. 10. "Behold the LORD GOD will COME, HIS "REWARD IS WITH HIM."

Rev. xxii. 12. "Behold I (Jesus) COME quickly, and MY "REWARD IS WITH ME."

That the great and awful day of judgment is called the *day of God the Father*, and also the *day of Christ*, is easily reconciled. The sentence which will be pronounced by our Lord Jesus will be the sentence of God. One short text will sufficiently explain the matter. "*He* hath ap- "pointed *a day*, in the which *He* will judge the "world in righteousness, *by* that man whom he "hath ordained." (Acts 17. 31.)

I have now gone through the first head of Mr. Jones's work, and truly I have found it a distressing task; for the manner in which he has made use of the Holy Scriptures, and the method of his reasoning, compelled me to meet him with arguments which seemed as if I were labouring to lower the dignity of our blessed Lord. Far be it from my heart to conceive a thought derogatory to the character of that ever-blessed Being through

whose infinite merits, sufferings, and intercession, I entirely look, with humble hope, for the forgiveness of my sins, and for acceptance at the awful day of account. Yet I dare not confess my assent to the doctrine which pronounces the *equality* of the Son with the Almighty Father, because our Lord himself, as well as his Apostles, have repeatedly, and in the most clear and express terms, taught a different kind of doctrine. To quote all the texts (in addition to those already noticed) which declare that our Lord's power and authority were derived from his Almighty Father, would be tedious: the following may suffice.

At the 6th ch. 38th v. of St. John's Gospel, we read our Lord's declaration—"I came down from "Heaven, *not to do mine own will, but the will* "*of him that sent me.*" Could any expression be more plain? It cannot be argued that this refers merely to our Lord's *humanity*, for it evidently points to his pre-existent state, before he took the human nature upon him. At the 57th v. of the same chapter, our Lord saith, "The Living "Father hath sent me, and *I live by the Father.*" And again, at the 10th ch. 25th v., "The works "that I do *in my Father's name*, they bear witness "of me." When the Disciples went into Galilee, after our Lord's Resurrection, as recorded by St. Matthew (28. 18), "Jesus came and spake unto "them, saying, All power *is given unto me*, in "heaven and in earth." And at the 22nd ch. 29th v.

of St. Luke, our Lord saith—" I appoint unto " you a kingdom, as *my Father hath appointed* " *unto me.*"

These declarations from the mouth of our Lord himself, and many others to the same effect, in my humble judgment, most plainly deny the doctrine of co-equality and underived power.

St. Peter, speaking of our Lord (Acts 2. 22), saith—" Jesus of Nazareth, a man approved of " God among you, by miracles, and wonders, and " signs, which *God did by him.*" St. Paul, in his Epistle to the Ephesians (1. 17), mentions his prayer, " That *the God of our Lord Jesus Christ,* " the Father of glory, may give unto you the " spirit of wisdom and revelation, in the know- " ledge of him." Then follows a plain denial of co-equality and underived power. (*See* 20th, 21st, and 22nd verses.) In the first Epistle of the same Apostle to the Corinthians, the third chapter concludes with these words :—" All are your's, " and ye are Christ's, and *Christ is God's.*"

These, and very many other passages of Scripture, ascribe, as I before observed, the stupendous scheme of man's redemption to the Almighty Father's love and mercy towards his unworthy creatures, and the completion of it to the adorable goodness of our ever-blessed Lord, in devoting himself to the will of his Heavenly Father.

Mr. Jones has properly omitted a text which, as we have it in our translation, misleads many

honest, unlearned Christians; I mean that in the 2nd ch. 6th v. of St. Paul's Epistle to the Phillippians—" Christ Jesus, who, being in the form of " God, thought it not robbery to be equal with " God." That this translation is incorrect, is admitted by Bishop Bull, Dr. Whitby, Dr. Doddridge, and many other writers esteemed orthodox: it is admitted even by Mr. Parkhurst, who was a decided and zealous Trinitarian. He allows that the words ισα Θεω, rendered " equal with God," are incorrectly translated, and that the proper Greek phrase for " equal with God," is ισον τω Θεω, as in John 5. 18. Yet some other writers, and those high in the Church, insist upon the text, as it stands in our version, in its full literal sense; not considering how fearful a thing it is to pronounce any other Being equal in majesty and glory with the Omnipotent Jehovah!

Errors are commonly productive of opposite extremes; and it cannot be doubted that this daring word *co-equality*, has made many Socinians. Now, if we deny the pre-existence of the Lord Jesus, and consider that his merits and sufferings can be of no avail to us, we must look upon the Bible as only deceiving us: we give up our best hopes, and we, who have the Gospel of Christ open before us, must die in our sins.

Such persons would do well to consider whether they do not despise, and refuse, the intercession of

our blessed Lord, who gives believers inexpressible comfort in these words—" Neither pray I for " these (his Apostles) alone, but for them also " which shall believe on me *through their word.*" (John 17. 20.) Now, if we believe in Christ, we must believe in him as he is set forth through the word of the Apostles; and there is nothing more clearly declared in *their word* than the pre-existence of our Lord Jesus, and the inestimable benefits offered to mankind through him.

For many years I have studied the writings of these holy men with the best faculties of my mind, and thence I learn, that though it is impossible the Almighty Father can have an equal, yet hath he said of Christ, " This is my beloved Son," and hath declared him to be entitled to the worship of Angels. I believe it to be " a true saying, and " worthy of all men to be received, that Christ " Jesus came into the world to save sinners." (1st Tim. 1. 15.) I endeavour to lift up my heart in fervent love and thankfulness, for his gracious invitation—" Come unto me all ye that labour " and are heavy laden, and I will give you rest." (Matt. 11. 28.) " I believe that he will come to " be our Judge;" and I pray him, as did his Apostles, to increase my faith, and to grant, that in all assaults of my spiritual enemy, and in my struggles against the evil dispositions of my nature, his grace may be sufficient for me. I believe that,

"For in that he himself hath suffered, being "tempted, he is able to succour them that are "tempted." (Heb. 2. 18.) And therefore I think I cannot err in praying him to afford me this succour.

Upon this point I give merely my own confession: I presume not to dictate to others. "Let "every man be fully persuaded in his own mind." It must be admitted, that he who worships the Father, in spirit and in truth, through the mediation of his ever-blessed Son, cannot be wrong.

It is objected, that, to deny the perfect coequality of the Father and the Son, is to acknowledge two objects of worship, and, therefore, amounts to a confession of two Gods, a greater and a lesser; that it savours of the latreia and douleia of the Church of Rome, &c. To all this I might make a short reply, namely, I learn my doctrines from the Bible. But we find that the most able, learned, and orthodox writers, acknowledge that the doctrine of *co-equality* was denied in the primitive Church, and was never introduced as an article of faith till after the council of Nice. Upon this point I shall appeal only to the authority of Dr. Thomas Randolph, Archdeacon of Oxford, and President of Corpus Christi College. As a divine, he was confessedly one of the most accomplished scholars of his day, and considered a powerful defender of the orthodox faith. From

his work, entitled "A Vindication of the Doc- "trine of the Trinity," I extract the following passages:—

"The Son is, *by all ancient writers*, held to be, "in some sense, inferior to the Father; *and that* "*even with regard to his Divine nature.*" (1st Part, page 21.)

At p. 12, 2nd Part, Dr. Randolph repeats the same words, adding, "The title of *Son* imports a "distinction from, and some kind of *subordination* "*to, the Father.*"

At p. 13, 3rd Part, he gives the following extract from the works of Dr. Cudworth:—"Athana- "sius rightly appeals to the tradition of the "ancient Church, for the Eternity and Divinity "of the Son of God, but not for such an absolute "*co-equality of him with the Father* as would "exclude all *dependence, subordination*, and *in-* "*feriority.*"

Dr. Randolph concludes thus:—"I cannot "think that such a kind of absolute *co-equality* "was ever seriously maintained by any reputed "orthodox writer." And he quotes various ancient authors, confessing "a *subordination* in "the three Hypostases*."

How these admissions can be made to comport with the Athanasian Creed, is hard to be imagined:

* These extracts are taken from the 1st Edition of the "Vindication," printed at Oxford, 1754.

they seem, however, to remove those objections that are urged against the view I have been led to take of the subject, from my study of the Holy Scriptures.

It is surprising to see the glaring contradictions which are to be found in the writings of different Divines, when they treat of the awful subject of the Trinity. Mr. Jones (p. 61) insists upon the doctrine of absolute co-equality, "*not under any* "*restrictions* and *limitations*, which," he adds, "common reason, instructed by the Scripture, "disclaims and abhors, as an inlet to all sorts of "idolatry." Here, then, we see the learned Archdeacon, supported by a host of early writers, confessing a doctrine which Mr. Jones affirms "is an inlet to all sorts of idolatry!" Again, Our Church, in "The proper preface upon the "FEAST *of Trinity*," confesses "That which we "believe of the glory of the Father, the same we "are to believe of the Son, and of the Holy "Ghost, *without any difference or inequality*." Whilst the learned Dr. Hales thus speaks of the Almighty Father, "God, the *fountain* of all "wisdom, sovereignty, power, immortality, and "goodness; which in all other Beings, *even in* "*the Son himself, are derived from the Father*." Very many more of such contradictory passages might be produced.

I shall conclude my confessions regarding this

first head of Mr. Jones's work, by again declaring, that my hopes of salvation rest wholly upon the Lord Jesus Christ:—that I am perfectly satisfied "there is none other name under heaven given "among men, whereby we must be saved;" and that my earnest and heartfelt desire is, that my last breath may be spent in uttering the prayer of the first Christian Martyr, "Lord Jesus, receive "my Spirit."—Amen. Amen.

SECTION II.

THE Second Section of Mr. Jones's work is entitled,—"THE DIVINITY OF THE HOLY "GHOST."

I perceive, by Mr. Jones's arguments, that the persons whose doctrine he opposes, confess the *personality* of the Holy Spirit, but deny his *Divinity*. This appears to me to be very strange. For myself, I confess that if it could be proved from the Scriptures, that the term *Holy Spirit*, so frequently mentioned there, means a *Being*, or *person* distinct from the Father and the Son, I should feel no difficulty in acknowledging his Divine character; for without controversy the same operations are frequently ascribed to this Spirit as those effected by the Father and the Son.

I searched the Scriptures many years, for a proof of this *personality*, and that too with an earnest desire to discover it; but without success. My researches, though aided by orthodox Commentators, have led me to believe that the notion is erroneous.

As it may prevent the necessity of repetition, I will, before I enter on an examination of Mr. Jones's arguments, briefly state a few of those passages of Scripture which have led me to entertain the opinion I have confessed.

In the first place, I must be permitted, whether in quoting texts of Scripture, or in argument, to use the Scriptural words *Holy Spirit* instead of *Holy Ghost*, as it is translated eighty-six times in our version, whilst the proper term *Spirit* is given only seven times. The deviation is the more remarkable, because it is not uniformly carried through the translation. This Saxon word *Ghost* conveys, to vulgar minds, somewhat more of a *personal* idea than that of *Spirit;* and as *sound* frequently supersedes *sense*, I am persuaded that it has weight with the unreflecting part of the world.

At the last interview which the Apostles had with our Lord, before his decease, the promise of the Holy Spirit was given. The beloved Disciple narrates the occurrences of that melancholy evening in the most beautiful and affecting manner. Our Lord, having shown his Apostles that it was necessary he should depart from them, among many other consolatory and affectionate expressions, said, " I will pray the *Father*, and *He shall* " *give you* another Comforter (Παρακλητος) that " he may abide with you for ever." (John 14. 16.) The word *Paraclete* has other significations

besides that of *Comforter*, and I humbly conceive it might, in this place, have been more correctly rendered *Monitor* or *Guide*. At the 18th v. our Lord saith, "I will not leave you "comfortless (ορφανους) I will come to you." This could not be understood as coming *personally*, but by his Holy Spirit, the Paraclete. The meaning evidently is, "I will not leave you as orphans, "without a Guide or Instructor, I *will come to* "*you*." It cannot be imagined that it ever entered into the minds of the Apostles, that a *Person* was to come down from Heaven, as our Lord had done, and that this Divine Person was to accompany them in their labours;—the whole narrative plainly shows that it was to be purely a spiritual energy operating upon their minds and affections, and even enabling them to work miracles in proof of the Divine authority by which they were commissioned. These operations of the Holy Spirit are expressed, both in the Scriptures and in the Liturgy of the Established Church, by the word *Inspiration*.

The question, then, is brought into a narrow compass, *viz.*, Who is the Author and Giver of this spiritual monitor and guide?—Is this inspiration the gift of the Almighty Father, through his ever-blessed Son, or is there a *third Person* in the Godhead, who confers it on those who are worthy? I have searched the Scriptures for a declaration of this *third Person*, but could never find a hint

of any other Giver of the Spirit besides the Father and the Son.

When our Lord forewarned his Apostles of the opposition they must experience, and that they would be delivered up to councils, &c., he desires them to " take no thought beforehand, neither do " ye premeditate: but whatsoever shall be given " you in that hour, that speak ye: for it is not " ye that speak, but the Holy Spirit." (Mark 13. 11.) In the parallel place (Luke 12. 12) it stands thus:—" For the Holy Spirit shall teach " you in that same hour what ye ought to say." If these texts be taken without a reference to any other passage they seem to favour the idea of personality: but in Luke 21. 14, 15, it stands, " Settle it therefore in your hearts, not to medi- " tate beforehand, what ye shall answer; for I " *will give you a mouth and wisdom*, which all " your adversaries shall not be able to gainsay, " nor resist." In Matt. 10. 20, it is given thus: " For it is not ye that speak, but *the Spirit of* " *your Father* which speaketh in you." These passages, taken in connection, appear to me, plainly to show that the Holy Spirit is the gift of our Lord Jesus, by the power which he derived from his Heavenly Father. Immediately before our Lord's ascension, as recorded by St. Luke (24. 49), he said to the Apostles, " Behold, I send the " *promise of my Father* upon you: but tarry ye " in the city of Jerusalem until ye be endued

" with power from on high." Accordingly, when they were assembled on the day of Pentecost, they were *filled with the Holy Spirit,* and were enabled to speak in divers tongues. Upon this occasion, St. Peter spake thus to the multitude (Acts 2. 32, 33), " This Jesus hath God raised up, " whereof we are all witnesses. Therefore being " by the right hand of God exalted, and having " *received of the Father* the promise of the " Holy Spirit, HE *hath shed forth this* which ye " now see and hear."

At the 18th ch. 20th v. of St. Matthew's Gospel, we read our Lord's words, " Where two or three " are gathered together in my name, there am I " in the midst of them." And at the 14th ch. 23rd v. of St. John, " If a man love me, he will " keep my words: and my Father will love him, " and *We will come unto him,* and make our " abode with him." Here is no intimation of a third Person, as the Dispenser of Spiritual gifts. When the promise of the Holy Spirit was given to the Apostles, our Lord added " that *he may abide* " *with you for ever.*" Now, the last words spoken by our Lord before his ascension, as recorded by St. Matthew (28. 20) were—" Lo, I *am with you* " *alway, even unto the end of the world.*" Not to multiply texts, I will only add the following from St. Paul's Epistle to the Galatians (4. 6)— " *God hath sent forth the Spirit of his Son* into " your hearts, crying, Abba, Father."

That the Spirit mentioned in these, and many other texts, is the promised Paraclete, cannot, I believe, be disputed, and I am unable to discover a hint of a *third Person*, as the source and giver of it.

Having now stated a few of the passages of Scripture, from which I have formed my opinion, and proposed the important question, "Who is "the Author and Giver of the Holy Spirit?" I will endeavour to do justice to Mr. Jones's reasoning. His plan is, to show that the same acts are ascribed to God and to the Spirit, and thence he concludes that the Spirit is a Divine Person, equal with God. His first quotation is given in the following manner.

(p. 58.) I.

John iii. 6. Το γεγεννημενον ΕΚ τϑ Πνευματος. "That which "is BORN of the SPIRIT."

1 John v. 4. Το γεγεννημενον ΕΚ τϑ Θεϑ. "Whatsoever is "BORN OF GOD."

Upon these two short sentences, taken from different parts of the Scriptures, Mr. Jones observes that "the same individual act of Divine Grace is "ascribed, without the change of a single letter, "to God and to the Spirit;" and therefore he infers that the *Spirit* is comprehended in the Divine nature, *equally with God.* But his texts afford no proof of the *personality* of the Spirit. That which is born of the Spirit of God must, of course, be born of God. In the verse imme-

diately preceding this first text, we read, "Except "a man be *born of Water*, and of the *Spirit*, he "cannot enter into the kingdom of God." Here the "same act of Divine Grace" is ascribed to *Water*, and to the *Spirit;* therefore, according to Mr. Jones's mode of reasoning, *Water* must be comprehended in the Divine nature.

This, I conceive, is sufficient to show the weakness of the argument grounded on the two detached sentences.

II. (p. 59.)

"The HOLY GHOST said, separate ME Barna- Acts xiii. 2.
"bas and Saul, for the work whereunto I HAVE
"CALLED THEM."

"No man taketh this honour to himself, but he Heb. v. 4.
"that is CALLED of GOD."

The object here, is the same as that of the last quotation; namely, to show that "the Scripture "makes no distinction between God and the "Spirit."

In this, I believe Mr. Jones is right. As in the former texts, that which is born of the Spirit of God is born of God; so in these, he that is separated, or called by the Spirit of God, is "called of "God."

The manner in which it was suggested to the minds of the Prophets and Teachers of Antioch by the Holy Spirit, that Barnabas and Saul were fit persons to be sent on the important mission to the Gentiles, it is impossible for us to know.

Mr. Jones himself, would hardly venture to say, that the third Person of the Trinity stood by, and in an audible voice said, "separate me Barnabas," &c. In whatever way the instruction was given, whether by a voice or an internal suggestion, the text affords no proof of a third Person in the Deity, as the Instructor.

(p. 59, 60.) III.

Matt. ix. 38. "PRAY ye therefore the LORD OF THE HARVEST, that he will send forth labourers into his harvest."

Acts xiii. 4. "So they being SENT FORTH BY THE HOLY GHOST."

By these two texts, Mr. Jones says, "The Holy Ghost is proved to be the Lord of the harvest, to whom *Christ* himself has directed us to PRAY."

That our Lord pointed to his Heavenly Father by the title of "Lord of the harvest," would, I believe, be admitted by every one but Mr. Jones. I have consulted several orthodox Expositors, and have never met with an expression of doubt upon the subject.

At the 15th ch. 1st v. of St. John's Gospel, our Lord saith, "I am the true Vine, and *my Father is the Husbandman*;" which seems to be the same thing expressed in other terms. Again—"Every plant which *my Heavenly Father* hath not planted, shall be rooted up." (Matt. 15. 13.) We

find nothing in these texts concerning a third person.

Mr. Jones would not deny that St. Paul was qualified for the office of a "Labourer in the "harvest," by the Holy Spirit; yet the Apostle says, "I thank *Christ Jesus* our Lord, *who hath* "*enabled me*, for that *He* counted me faithful, "*putting me into the ministry*." (1 Tim. 1. 12.) St. Peter, speaking of his visit to Cornelius (Acts 11. 17), said, "Forasmuch then as *God gave them* "*the like gift as he did unto us*," &c. This *gift* was the Holy Spirit; which he said "fell on them, "as on us at the beginning." In these, and many other texts, the Holy Spirit is declared to be the *gift of God*, through our Lord Jesus Christ; and under the guidance of this *Paraclete*, Barnabas and Saul were "sent forth," as stated in Mr. Jones's second text.

IV. (p. 60, 61.)

"And it was revealed to him BY the HOLY "GHOST, that he should not see death before he "had seen the Lord's Christ." Luke ii. 26.

"And he BLESSED GOD, and said, LORD now "lettest thou thy servant depart in peace accord- "ing to THY WORD." *Ibid.* 28, 29.

On these texts Mr. Jones makes the following remark:—"This *word* was the *word* of the *Holy* "*Ghost*, who is *God* and *Lord*, to be *blessed and* "*praised*."

In the verse preceding the first of these texts it

is said, that Simeon was just and devout. Now, it is affirmed by the Apostles (Acts 5. 32), that "*God hath given the Holy Spirit* to them that "obey him." The Almighty having, by his Holy Spirit, revealed to this just and devout man, that he should live to see the Lord's anointed, the good Simeon blessed the Almighty for it. This is the whole meaning of the two texts now produced.

Mr. Jones now gives the two following couplets without comment.

(p. 61.) V.

John xiv. 17. "He (the SPIRIT of truth) dwelleth with you, "and shall be in you."

1 Cor. xiv. 25. "GOD IS IN YOU of a truth."

VI.

2 Tim. iii. 16. "All Scripture is given by INSPIRATION OF "GOD."

2 Pet. i. 21. "Holy men of God, spake as they were MOVED "BY the HOLY GHOST."

The Holy Spirit of God is given to holy men, as noticed in the last article. Surely, there is nothing in these texts to prove the existence of a *third Person*, as the giver of the Spirit. When the Apostle says, "God is in you of a truth," it is plain that he means by his Holy Spirit, which is continually declared to be the *gift* of the Father or the Son. St. Paul thus opens his epistle to the Hebrews, "*God*, who at sundry times, and in "divers manners, spake in times past to the

" Fathers, by the Prophets, hath in these last " days spoken unto us *by his Son*." The Prophets spake by the *Father of our Lord Jesus Christ*, who by his Holy Spirit suggested to their minds the substance of their discourses. There is no intimation of a third Person.

VII. (p. 62.)

" It is written in the Prophets, and they shall " be all TAUGHT of GOD." John vi. 45.

" Not in the words which man's wisdom " teacheth, but which the HOLY GHOST " TEACHETH." 1 Cor. ii. 13.

" This latter verse," says Mr. Jones, " would " prove the Holy Ghost to be God, by itself."

Now, the discourse from which it is taken, plainly declares that this teaching is of *God*. At the 10th v. the Apostle says, " *God* hath revealed " them to us *by his Spirit*." Mr. Jones deals very unfairly with the Scriptures; he gives but a part of his first text; it is continued thus: " Every " man therefore, that hath heard and hath *learned* " *of the Father*, cometh unto me."

In his epistle to the Philippians (1. 19), St. Paul terms it, " the supply of the Spirit of Jesus " Christ." It is the self-same Spirit; but neither in Mr. Jones's texts, nor any where else in the Bible, is a third Person declared to be the giver of it.

(p. 62.)

VIII.

Acts v. 3. "Why hath Satan filled thine heart to LIE to "the HOLY GHOST?"

Ibid. ver. 4. "Thou hast not LIED unto men, but unto "GOD."

The object here is the same as in the preceding texts, *viz.* to show that lying to the Holy Spirit in the first, is called lying to God in the second. In the preceding chapter, at the 8th verse, we read that Peter was *filled with the Holy Spirit.* The question then still recurs—By whom was the Apostle thus filled with the Spirit? the beloved Disciple saith, "Hereby we know that He (the Father of "our Lord Jesus Christ) abideth in us, by the "Spirit which *He hath given us.*" (1 John 3. 24.) And St. Paul, in his epistle to Titus (3. 6,) speaking of the Holy Spirit, saith, "Which *He* (the "Father) *shed on us* abundantly *through Jesus "Christ our Saviour.*" The Apostles were largely gifted with the Spirit, and thus commissioned, might be considered as God's vice-gerents; lying to them therefore, was, in effect, lying to God. St. Paul expresses the same idea in his first epistle to the Thessalonians (4. 8). "He therefore that "despiseth, despiseth not man but *God, who hath "also given unto us his Holy Spirit.*"

There is no difficulty in understanding these texts, unless we create one, by supposing a third Person as the giver of the Spirit.

IX. (p. 64.)

" Beloved, if our heart condemn us not, then " have we confidence toward GOD." 1 John iii. 21.

" And hereby we know that HE abideth in us, " by THE SPIRIT which he hath given us." *Ibid.* ver. 24.

" The Apostle's reasoning," says Mr. Jones, " is this: The Spirit abideth in us, and hereby " we know that *He (God)* abideth in us."

This is trifling with a serious subject. The Apostle is speaking of the *Father of our Lord Jesus Christ* (see v. 23), and it is plainly declared that " *He* hath given the Spirit."

X. (p. 65.)

" The TEMPLE OF GOD is holy, which temple " are YE." 1 Cor. iii. 17.

" Know ye not that YOUR BODIES are the " TEMPLE of the HOLY GHOST?" *Ibid.* vi. 19.

I have copied these texts, merely because Mr. Jones ought to have the advantage of all the Scriptural authority he can urge. The argument he would draw from them (for he gives no comment) has been, I conceive, sufficiently answered. I cannot, however, but notice his continued unfairness. His first text is introduced by these words, " The *Spirit of God* dwelleth in you." Can the *Spirit of God*, as the words are used here, be possibly understood to mean a *third Person* in the Deity, equal in majesty and glory with the

Almighty Father? The second text concludes thus: "The Holy Spirit *which ye have of God.*" In both texts the Spirit is shown to be the *gift of God.*

(p. 65.)

XI.

Matt. iv. 1. "Then was Jesus LED up BY THE SPIRIT to "be TEMPTED," &c.

Luke xi. 2. 4. "OUR FATHER which art in Heaven. LEAD "us not into TEMPTATION."

I must say, I have never met with any thing more strange and objectionable than Mr. Jones's comment on the two passages now quoted. He tells us that this petition in the Lord's Prayer, though it commences with the words "*Our* "*Father,*" is "addressed to the *Person* of the "*Holy Spirit;*" for "Our Father which is in "Heaven would not lead us into temptation; it "being needless and absurd to pray that *God* "would not do what by the *necessity of his* "*nature it is impossible for him to do.*" "But "when Jesus was tempted, the leading him into "temptation, was the act of the *Holy Spirit.*" We therefore pray to *Him* to spare us.

What a heathenish kind of Trinity does Mr. Jones here present to his readers! He describes the first Person as not merely unwilling, but *in his nature incapable* of leading us into temptation. The third Person, by his statement, is both able

and willing. Thus making the first and third Persons of his Trinity to be of *different natures* and *dispositions!* The second Person, being the Patient in the trying scene, differs from both! If this be not tritheism, I know not the meaning of the word. O lovely, rational, heart-soothing Christianity! how cruelly is thy sweet simplicity corrupted and abused! What a mass of confusion does this good man make of that best of Heaven's gifts—the Gospel of Christ!

XII.

(p. 66.)

"Blessed be GOD, even the God of ALL COM- 2 Cor. i. 3.
"FORT."

Mr. Jones has thought proper to mutilate this text, and to comment upon it accordingly. He argues very unreasonably, with the view of proving that "the God of all comfort" must be the *Comforter*, that is, the "Holy Spirit, a *Person* in the "unity of God." He proceeds—"If there be a "God distinct from him who claims that title, "then he is not *the Comforter*, but one of two; "and *two Divine Comforters*, like two Almighties, "would make two Gods; which is not a principle "of Christianity, but of heathen idolatry."

Now the text itself shows that it is *not* the Holy Spirit that is here meant, for it stands thus: "Blessed be God, even *the Father of our Lord* "*Jesus Christ*, the Father of mercies, and the

" God of all comfort." Then, according to Mr. Jones's system, there are *two Comforters*. Does he not here accuse his Church of idolatry?

(p. 68.)

XIII.

1 Cor. ii. 11. " For what man knoweth the things of a man " save the SPIRIT of a man which is IN HIM? " EVEN so, the things of GOD knoweth none " (ϐδεις) but the SPIRIT OF GOD."

This text has been strongly insisted upon by other writers as well as by Mr. Jones, to prove the co-essentiality of the Holy Spirit. Now, if we admit the Holy Spirit to be a Person distinct from the Father and the Son, the text absolutely excludes two Persons of the Trinity from the knowledge of the things of God! " The " things of God knoweth none" (ϐδεις, not one) but the Holy Ghost—the third Person of the Trinity! Mr. Jones has inserted the Greek word injudiciously, for it makes the weakness of his argument more obvious. The Apostle's reasoning is simply this: As the things of a man are known to him only by the thinking principle, or spirit in him, so in like manner the things of God are known to himself by that spirit, or attribute of omniscience which he alone possesses. There is no kind of allusion to a *third Person* in the text.

XIV. (p. 69.)

" The THINGS OF GOD knoweth no man." 1 Cor. ii. 11.

" But the natural man receiveth not the " THINGS OF THE SPIRIT OF GOD." *Ibid.* ver. 14.

The first of these scraps is picked out of the middle of Mr. Jones's preceding text. This, however, is of no consequence, for neither of the passages have any connection with his subject. The meaning is as clear as the light of day, namely: The mind of the natural or worldly man is so averse from spiritual instruction, that he cannot receive or comprehend it; such things are " foolishness unto him." Mr. Jones says, " The Scripture makes no distinction, further " than that of *personality*, between *God* and " the *Spirit of God*." But where is this *personality* expressed? There is nothing of the kind to be discovered in either of the texts.

XV. (p. 70.)

" Thou shalt not TEMPT the Lord thy GOD." Matt. iv. 7.

" How is it that ye have agreed to TEMPT the " SPIRIT OF THE LORD?" Acts v. 9.

These two texts are precisely to the same purpose as those given in Article VIII., where Mr. Jones's argument is answered. The only difference is in the words " *lie* to the Holy Spirit," in the former, and " *tempt* the Spirit of the Lord," in the latter.

(p. 71.)

XVI.

Gen. vi. 3. "And the LORD said, MY SPIRIT shall not "always strive with man."

"This," says Mr. Jones, "is called, in 1 Pet. "III. 20, the long suffering of God."

It is unnecessary to notice the different constructions that have been put upon the passage in St. Peter's Epistle, from which Mr. Jones quotes a few words. The Divine grace, or the assistance of the Holy Spirit, is offered to all who will properly seek it; but if it be resisted, or quenched, it cannot be expected that it will always strive with man. Surely it is a violent straining of the text from Genesis, to suppose that the words *My Spirit*, as they are there used, mean another Person, equal in power and glory with the Almighty Father!

(p. 71.)

XVII.

Luke xi. 20. "If I with the FINGER of GOD cast out "devils."

Mr. Jones observes that "the parallel place in Matt. xii. 28. "St. Matthew's Gospel has it thus:"—"If I "with the SPIRIT of GOD cast out devils."

Mr. Jones's arguments from the texts he selects, are frequently so unreasonable as to make it difficult to reply to them with seriousness. He could not easily have brought two texts together more unfit for his purpose. If the Evangelists had understood that the "Spirit of God" meant a

third Person, equal with the Almighty Father, it cannot be believed that St. Luke would have designated that Being by so irreverent a phrase as the *finger of God*, Δακτυλω Θεϐ!

We continually meet with such expressions as "the hand of God," "the arm of God," "the "power of God," &c. &c.; they all mean the same thing, but none of them point, in any way, to a third Person in the Godhead. Mr. Jones will not admit that our Lord's power of working miracles was derived even from the Father, but maintains that the power was underived, and inherent in himself; yet by the use he makes of the text from Matthew, it appears that the aid of the *third Person* was necessary upon this occasion. He says, that the miracle "was the act of the "SPIRIT, therefore *the Spirit is God himself.*" The text, like many others, is unintelligible so long as we retain the idea of the Spirit's personality.

XVIII. (p. 72.)

"The hand of the LORD GOD fell there upon "me—and HE (*the Lord God*) put forth the "form of an hand, and took me by a lock of "mine head, and the SPIRIT lifted me up," &c. Ezek. viii. 1. 3.

Mr. Jones reasons thus:—"The name of the "*Lord God* and the name of the *Spirit* do both "belong to the same *Person*, therefore the SPIRIT "is the LORD GOD."

That the name of the *Spirit* and the name of

the *Lord* do both belong to the same Person cannot be disputed, because it is *the Spirit of the Lord.* But there are many other names which do equally belong to the Lord, as noticed in the last article; Mr. Jones would not say that these names constitute so many *Persons* in the Deity. In the present instance, "the hand of the Lord" might as reasonably be considered a distinct *Person.*

It must be recollected that the Prophet is relating a *vision,* not an actual occurrence. The expressions in the text are precisely of the same import as those used by St. John in the Apocalypse, —"I was in the Spirit," "He carried me away "in the Spirit," &c. Ezekiel is declaring the judgments which the Almighty had denounced against the Israelites for their idolatry, concluding with these words:—"They shall know that I "am the Lord," therefore Mr. Jones's doctrine of plurality in the Deity, instead of being supported, is rather denied.

(p. 73.)

XIX.

Acts iv. 24, 25.

"They lifted up their voice to GOD with one "accord, and said, LORD, thou art GOD which "hast made heaven and earth, and the sea, and all "that therein is: WHO by the mouth of thy "servant DAVID hast said," &c.

Mr. Jones affirms that "the terms LORD and "GOD are here used to express the *Divinity* of "the HOLY GHOST;" and, to prove it, quotes

St. Peter, "The HOLY GHOST spake by the "mouth of DAVID."

Nothing can be more clear than that the words *Lord* and *God*, in the texts now quoted, are applied to the *Father of our Lord Jesus Christ*, for it is continued thus:—"Of a truth against "*thy Holy Child Jesus*, whom thou hast "anointed," &c.

The Almighty Father endued the Prophets of old with his Holy Spirit, and therefore it is in some parts of Scripture said, "God (the Father of "our Lord Jesus Christ) spake unto the Fathers "by the Prophets." (Heb. 1. 1.) In others, "Holy men spake as they were moved by the "Holy Spirit. (2 Pet. 1. 21.) And again, "By "the Spirit of Christ which was in them." (1 Pet. 1. 11.) All these expressions refer to the self-same Spirit; but, if we divest our minds of prejudice, we shall find no intimation of a third Person as the giver of it.

Mr. Jones, in continuation, reasons thus:—"It "was the LORD GOD OF ISRAEL who SPAKE "by the mouth of his holy Prophets (Luke I. 68, "70), but then it is written—Well SPAKE the "HOLY GHOST by Esaias the Prophet" (Acts XXVIII. 25), therefore the *Holy Ghost* is the "LORD GOD *of Israel*."

It is truly surprising to see how a man of learning could thus suffer his prejudice to stifle his understanding. The very passage which he

quotes from St. Luke refutes his argument, for it runs thus: "Zacharias was *filled with the Holy* "*Spirit*, and prophesied, saying, Blessed be the "*Lord God of Israel.*" Thus, the text, instead of identifying, makes a marked distinction between the Holy Spirit and the Lord God of Israel, the giver of the Spirit.

(p. 74.)

XX.

Ps. cxxxix. 7.

"Whither shall I go from THY SPIRIT? or "whither shall I go from thy *presence?* If I "ascend up into Heaven, THOU art there."

Mr. Jones remarks, that "The terms *Thou* and "*Thy Spirit* are equivalent." As the words are used in this place, I believe he is right; but at the same time I cannot think that the expression *Thy Spirit*, refers to any other Being than the Almighty Father, the Fountain of Spirit. If the words *Thy Spirit* could be proved to signify another person, the same argument must prove *Thy Presence* to be another person also. Such expressions as *Thy presence, Thy Spirit, Thy power, Thy might*, &c., &c., are frequent in the Scriptures, and are synonimous terms.

(p. 74.)

XXI.

Luke i. 32.

"He shall be great, and shall be called the SON "of the HIGHEST."

I dare not trust my pen to follow Mr. Jones minutely through his comment upon this text.

However well it might have been intended, I am constrained to say that his method of treating the subject is highly injurious to Christianity. A young Student could hardly read his exposition without being reminded of some of the grossest legends of heathen mythology. Mr. Jones argues with the view of proving that the Holy Ghost, or third Person of the Trinity, is the Father of our Lord Jesus Christ, concluding with these words: "Therefore the *Holy Ghost* is *God* and the "*Highest.*" Now, the Holy Scriptures, as well as the Creeds and Liturgy of our Church, declare the Almighty Being, or, as Mr. Jones would say, the first Person of the Trinity, to be the Father of our Lord Jesus Christ; yet, here, to support his argument, Mr. Jones affirms, that the third Person is his Father. O, what a mass of confusion and contradiction does this doctrine make of the whole system of Christianity!

The incarnation of our Lord, is a mystery far beyond our comprehension. St. Luke uses the words *Holy Spirit*, and *Power of the Highest*, as expressive of the same thing; and they are so used in various parts of the Bible. All that we can know, or ought to presume to explain of the matter, is expressed by St. John in this short sentence—"The Word was made Flesh." The plain, humble Christian, who has not allowed his mind to be distracted by theological subtleties, will carefully abstain from rash or revolting specu-

lations, regarding the manner of our Lord's incarnation; but will rest satisfied, under this reflection, that HE who, by his Almighty power, created the first Adam, could find no difficulty in giving a human body to the last, in whatever way was best suited to his merciful purpose.

(p. 75, 76.)

XXII.

Mr. Jones here refers to the 6th ch. of Isaiah, where, he observes, "The Prophet tells us he saw "the LORD OF HOSTS, and heard the voice of "the LORD, SAYING, Go tell this people, hear "ye indeed but understand not. Yet, in the "XXVIII. of Acts, these very words are de- "clared to have been spoken by the HOLY "GHOST; therefore the HOLY GHOST is the "LORD OF HOSTS."

This is only a repetition of a former argument, and can be answered only as it was before—that whatever was dictated by the Holy Spirit was dictated by the Lord of Hosts, the giver of that Spirit. It may not be improper, however, to remark, that the passage quoted from Isaiah, in the 28th ch. of Acts, is mentioned in no fewer than five other places in the New Testament*, and the Holy Ghost is *not even named* in any one of them. This, I conceive, would not have been the case, if

* Matt. 13. 14; Mark 4. 12; Luke 8. 10; John 12. 40; and Rom. 11. 8.

the Evangelists had entertained the opinion so confidently avowed by Mr. Jones.

Here Mr. Jones closes his Scriptural evidence with the following observation :—" The article of " the Holy Ghost's supreme and absolute Divinity " being now established in the plainest terms, I " shall proceed to answer, from the Scripture, the " objections usually made against it from thence."

And here I may say, as I did before, that if these objectors have nothing more to say for themselves than Mr. Jones has said for them, they must, indeed, be very stupid people. He marks the *heretical* texts as he did in the former section, thus †.

XXIII. (p. 76.)

" There is NONE good but ONE, that is GOD." † Matt. xix. 17.

Mr. Jones argues, that, in the *One* who is said to be good, three persons are signified; and, to prove that the Holy Ghost is included, he quotes from the 143rd Psalm,—" THY SPIRIT IS GOOD." The Spirit then being good, and none good but God, the Spirit must be God, " even the only true " and Supreme God !"

Surely, this kind of logic requires no answer. The text itself cannot be properly advanced in support of either side of the question. The expression was used in consequence of the style in which the Ruler addressed our Lord—Διδασκαλε αγαθε—" Good, or excellent Teacher." This was the style in which the Jewish Rabbins were ad-

dressed, and our Lord, who took frequent occasion to reprove the Jewish teachers for their corruptness, replied in the words quoted, which, I conceive, had no other meaning than this—"The "only good and perfect Teacher is God." Be this as it may, Mr. Jones has certainly gained nothing by his argument.

(p. 78.)

XXIV.

† Matt. iii. 16.

"The Spirit OF God."

Mr. Jones quotes this as a text urged by his opponents. "The Spirit," say they, "is not God, "because he is only the Spirit of God." But he undertakes to prove that the Spirit of Jehovah is Jehovah himself, and with this view he quotes from Judges XV. 14—"The spirit of Jehovah "CAME upon Samson." "Yet," continues Mr. Jones, "at ch. XVI. 20, it is said that Jehovah "himself DEPARTED from him;" and he thus concludes—"Till it can be shown that the *person* "who *came* upon him was one, and the *person* "who *departed* was *another*, it is undeniable "that the Spirit, though said to be OF *Jehovah*, "is strictly and properly *Jehovah himself!*"

Now, as Mr. Jones has not proved that *any person* either *came upon* Samson or *departed from him*, he has given himself a great deal of trouble to no purpose. The passage from the 15th ch. of Judges he has quoted unfairly, as he does frequently: it stands thus—"The Spirit of

" the Lord came *mightily* upon him." He has suppressed the word *mightily;* it does not well accord with the notion of a *person,* for it shows that the Spirit is given in greater or less degree, according to the will of the Giver. It would not be easy to find an argument more directly opposed to the doctrine of the Holy Spirit's *personality* than this, which Mr. Jones has urged in support of his *supreme Divinity.*

XXV. (p. 79.)

" GOD also bearing them witness with—*gifts of* † Heb. ii. 4.
" *the Holy Ghost,* according to his OWN will."

Mr. Jones gives this text as one pleaded by his opponents, to prove that the Holy Ghost is subservient to the will of another, and therefore cannot be the supreme and true God. But he proposes to prove that this is an error, and even blasphemy, for that these gifts are the gifts of the Spirit himself, and not of another; and with this view he quotes—

" *All these worketh that one and the self-same* 1 Cor. xii. 11.
" SPIRIT, *dividing to every man severally as* HE
" *(even he himself)* WILLETH."

These two texts, in the way Mr. Jones has used them, contradict each other in plain broad terms; whereas, if fairly read, they are perfectly consistent. An attentive perusal of the whole chapter, from which Mr. Jones takes his second text, must convince an unprejudiced reader (not-

withstanding any grammatical cavil) that the pronoun *He* relates to "God, who worketh all in "all," and by whom "the manifestation of the "Spirit *is given* to every man to profit withal." (v. 6, 7.)

The Holy Spirit was *divided* among the Teachers of the primitive Church, according to the wise design of God, the Giver of it, as is shown at the 28th v. of the same chapter: "GOD hath set "some in the Church, first Apostles, secondarily "Prophets, thirdly Teachers," &c. It may be observed, too, that the word μερισμοις, translated *gifts* in the first text, ought to have been *distributions*, which perfectly accords with the construction I have put on the two texts. But the word is extremely unfavourable to the notion of the Spirit's personality, it being impossible that a *person* could be *distributed* among the members of the Church.

Grievous have been the dissentions, and frightful the conflicts, which this Athanasian doctrine has occasioned! Among other points, the *procession* of the Holy Spirit became the subject of furious debate in the fifth century, and caused a schism between the eastern and western churches; the former maintaining that he proceeds from the Father only,—the latter, from both the Father and the Son. This disagreement continues to this day, between the Greek Church and that of Rome. Mr. Jones seems at length to have settled

the matter, by affirming, that he proceeds from *himself*, " *even as he himself willeth.*"

Mr. Jones quotes but one other text, as pleaded by the party whom he opposes.

XXVI. (p. 80.)

" The *Spirit* itself *maketh intercession for us.*" † Rom. viii. 26.

" It is argued," says Mr. Jones, " that the " Spirit is not God, because he *maketh inter-* " *cession* with God, and God, as it is imagined, " cannot *intercede* with *himself;* but it is wicked " and false to say that he cannot, for God *recon-* " *ciled* the world TO HIMSELF, and it was done " by *Intercession!*"

As the text itself will occur in another place, it is unnecessary to comment upon it here. (*See* p. 93.)

To Mr. Jones's argument, I will only oppose the opinion of a learned prelate, Bishop Tomline. He says, " Intercession is not an act which can be " attributed to God the Father, neither can he be " said to intercede for us, according to the power " which is in him*."

Our modern Fathers, like those of old, frequently contradict each other, when they treat of this doctrine. It must be observed, that the *intercession* mentioned in the text is supposed to be the act of the third Person in the Trinity; then, according to Bishop Tomline, one of the

* *Elements of Christian Theology*, Vol. II. p. 281. 2nd Edit.

Persons possesses a power which another is devoid of! It appears to me, that every argument urged as proof of the Spirit's personality leads to some difficulty of this kind.

I have now gone through Mr. Jones's arguments in proof of "the supreme and absolute "Divinity of the Holy Spirit," and I must say, his labours cannot tend to raise his reputation in the estimation of attentive and reflecting readers. Whilst he professes to have established the point in the plainest terms, he has by no means made it clear that this Spirit is a *Person*, and the *third Person of a Trinity*.

The arguments and Scriptural texts which I have met with in the writings of Divines, to prove that the Holy Spirit is a *Person* in the Godhead, and not a mere energy operating upon the mind, are the following:—

No. 1. He is called another Comforter, promised to be sent to the Apostles after our Lord's departure.

2. He is said to teach all things.

3. To bring all things to remembrance.

4. To guide into all truth.

5. To show things to come.

6. To convince the world of sin, of righteousness, &c.

7. To search all things, even the deep things of God.

8. To change men into the image of Christ.

9. He is declared to be eternal.

10. To have raised Christ from the dead.

To make intercession for Saints. No. 11.

He commissions to the work of the Ministry. 12.

He may be grieved. 13.

Blasphemy against him is declared to be unpardonable. 14.

This list contains all that I recollect to have heard or read, as proofs of the Holy Spirit's personality and supreme Divinity. I have arranged the heads so as to afford facility in remarking upon them; and will now quote the Scriptural texts upon which the several positions are founded.

The first six relate to our Lord's promise that he would send to the Apostles a Spiritual guide and Instructor, after his departure from them.

He is called in Scripture, another Comforter. No. 1.

This is founded on the following text:—

" I will pray the Father, and He shall give you " another Comforter, that he may abide with you " for ever." John xiv. 16.

Here it is plainly declared that this Comforter, or rather Monitor, is *given by the Father.* I have inserted the text in this place, because it is one of those constantly urged as a proof of the personality of the Holy Spirit. Having remarked upon it at the opening of this section, it is unnecessary to add any thing farther here.

He is said to teach all things. No. 2.

and

To bring all things to remembrance. 3.

" But the Comforter, (which is) the Holy John xiv. 26.

" Ghost, whom *the Father will send in my* " *name*, he shall teach you all things, and bring " all things to your remembrance whatsoever I " have said unto you."

I remarked before that the Apostles could not have expected that the assistance thus promised to them, was to be afforded by a *person* whom they were to see, and with whom they were to converse; the Acts and the Epistles plainly show that it was a light shed upon their minds, and this light is, in the text now quoted, again declared to be given by the Father, in the name of, or through, his ever-blessed Son. Whether this illuminating principle emanates *immediately* from the source of light, or is infused into the mind by a subordinate spirit, it is, I conceive, impossible for us to know, and therefore it seems to be a question which cannot " tend to Godly edifying." When I see that our Lord encourages us to hope that his " *Heavenly Father will give the Holy* " *Spirit* to them that ask him," (Luke 11. 13,) I find it hard to believe that a third Person, as the Dispenser of this gift, is meant by the term *Holy Spirit*. The Scriptures lead us to believe that ministering Spirits are employed in effecting the merciful purposes of the Most High, but I cannot find any proof of *the kind of personality* ascribed to the Holy Spirit by Mr. Jones and other writers deemed orthodox.

The 14th, 15th, and 16th chapters of St. John's

Gospel contain expressions more favourable to the doctrine of the individual personality of the Holy Spirit than any others in the Bible; yet, upon an attentive perusal of them, I cannot think that the notion of a third Person in the Deity can possibly be inferred. I am persuaded that the frequent use of the pronoun HE (εκεινος) in these chapters, in reference to the Spirit, has great influence on the minds of readers in general. The effect, I believe, would have been very different, if, instead of "HE shall teach you," it had been written "*The same* shall teach you;" as it is, for instance, in the 12th ch. 48th v. of St. John:— "The word that I have spoken, *the same* (εκεινος) "shall judge him," &c. In the 17th ch. 27th v. of St. Matthew, the same pronoun is applied to the piece of money which our Lord desired Matthew to pay to the collector of tribute, "*That* (εκεινον) "take and give unto them."

This pronoun is used with considerable latitude in the Scriptures. Mr. Parkhurst, in his Greek Lexicon to the New Testament, gives the following definition of εκεινος:—"That there, as we say; "or as the French, celui-là;" this he adds to its literal meaning, HE.

The unphilosophical system, of giving *genders* to inanimate things in other languages, but rationally excluded from our own, sometimes occasions a degree of ambiguity in translation. And here it is important to remark, that the word

Paraclete (Παρακλητος), translated *Comforter* is, in the Greek, a masculine noun, and Spirit (Πνευμα) neuter; therefore, the rules of grammar make it necessary that the masculine article and pronoun be used in reference to the former. On the other hand, where *Spirit* is clearly the antecedent, we find the neuter pronoun used, as in John 7. 39, "He spake of the *Spirit which* they should re-"ceive;" in Rom. 8. 16—"The *Spirit itself* "beareth witness;" and in other texts. Now it will be found, upon a careful examination of the three chapters I have mentioned, that in every instance where the masculine article and pronoun are used, the *Paraclete* is either the expressed or obviously implied antecedent. The 26th v. of the 15th ch., as it is given in our version, seems to be an exception, but this is occasioned by a deviation from the original. The text, as we have it, stands thus:—"When the "Comforter is come, whom I will send unto you "from the Father, (even) the Spirit of truth "which proceedeth from the Father, *he* shall "testify of me." Now, in the Greek text, the words, "the Spirit of truth which proceedeth from "the Father," are in a parenthesis. This is omitted in our translation, and the word *even* is inserted before "the Spirit," though not in the original, which seems to make the *Spirit* the proper antecedent instead of the *Paraclete*, as it obviously is in the Greek.

If we found our creed upon articles and pronouns, we may give personality to very many things; for instance, in Mark 13. 28, we read—"Now learn a parable of the fig-tree: when *Her* "branch is yet tender," &c. In Matt. 26. 52—"Put up thy sword again into *His* place;" and many other expressions of the same kind.

I have dwelt more particularly upon the use of the pronoun personal in these passages in St. John's Gospel, because I well remember the time when I clung to it myself, as affording some support to the Athanasian doctrine.

I cannot see that any thing concerning a third Person in the Deity can be inferred from the operations of the Spirit, mentioned in the text last quoted.

He is said to guide into all truth. No. 4.

and

To show things to come. 5.

"Howbeit, when he the Spirit of truth is come, John xvi. 13. "he will guide you into all truth: for he shall not "speak of himself; but whatsoever he shall hear, "(that) shall he speak: and he will show you "things to come."

Here, again, it is clear that the personal pronouns are the relatives of *Paraclete*, named at the beginning of the passage (v. 7); and it has been noticed, that the words, "the Spirit of truth," are in some manuscripts placed in a parenthesis.

The first clause, "the guide into all truth,"

comes under the observations I made on the preceding text. The next passage, " he shall not " speak of himself," &c., is equally ambiguous, whether it be considered as referring to a person or to inspiration.

That a Being said to be equal with the Almighty Father should not speak of himself, but merely report whatsoever he might hear, is an idea that cannot be admitted; it is plain, therefore, that the words cannot be taken in their literal sense.

The most plausible exposition I have met with is to the following effect:—This Spiritual guide will not suggest any new doctrine to your minds, but will refresh your memories, and confirm the truth of that which you have heard from me; and will also enable you to foresee such things as may be necessary for the furtherance of the important work committed to your charge.

There are many passages in the writings of St. John which appear to be incompatible with the idea of a third Person as the Paraclete or Instructor. This Spiritual guide is repeatedly declared to be given by the Father or the Son.

Our Lord, speaking of this " Spirit of truth," says, " He dwelleth with you, and shall be in you;" and immediately adds—" I will not leave you " comfortless (or orphans), I *will come to you.*" (John 14. 17, 18.) And at the 6th v.—" I am the " way, the truth, and the life; *no man cometh*

" *unto the Father but by* ME." In the first Epistle of St. John (2. 27) we read—" The anoint-
" ing *which ye have received of him* (Christ)
" abideth in you, and ye need not that any man
" teach you; but *the same anointing, teacheth*
" *you of all things, and is truth.*" Again, at the 3rd ch. 24th v. " Hereby we know that he (Christ)
" abideth in us, by *the Spirit which he hath*
" *given us.*"

That the anointing here mentioned means Spiritual light cannot be disputed, and this anointing is declared to be the act of our Lord Christ. We find nothing in these texts to support the doctrine of a third Person as the source and dispenser of Spiritual assistance; on the contrary, it seems to be clearly denied.

It is declared that the Comforter will convince the world of sin, &c. No. 6.

" When he is come, he will reprove the world
" of sin, of righteousness, and of judgment." John xvi. 8.

The meaning of the words, " He will reprove," or rather, " he will convince the world of sin," &c. is explained in the three succeeding verses. The question is, by whom was this conviction to be wrought? Was it to be effected by a third Person in the Deity, or by the ministry of the Apostles, endued with the assistance our Lord had promised them? The same Apostle who penned the text has answered the question, by affirming that it was

by the anointing *received of Christ*, and that *by Him this Spirit is given*.

No. 7. The Spirit is said to search all things, &c.

1 Cor. ii. 10. "For the Spirit searcheth all things, yea the "deep things of God."

The meaning of the whole passage evidently is, Man cannot search into these deep things merely by his natural abilities, but, as expressed at the beginning of the verse, "*God* hath revealed them unto "us by his Spirit." Is it not plainly stated here, that the Spirit is the gift of God? When Peter confessed his Master to be "the Christ, the Son of the living "God," was this revealed to him by a third Person in the Godhead? No, our Lord replied, "Flesh and blood hath not revealed it unto thee, "but *my Father which is in heaven*." It was revealed to the Apostle by the Spirit shed on him by the Father of our Lord Jesus Christ. St. Paul says to the Ephesians (1. 17, 18), that he ceases not to pray, "That the God of our Lord Jesus "Christ, the Father of glory, may give unto you "the spirit of wisdom and revelation in the know-"ledge of him," &c. That this spirit of wisdom and revelation in the knowledge of God is the Paraclete promised by our Lord, which was to "teach all things, and to show them (the Apos-"tles) plainly of the Father," is too obvious to admit of a doubt; and it is here affirmed by St. Paul, as it constantly is throughout the New Tes-

tament, to be given by the Father, through his ever-blessed Son. If the Apostles had believed these spiritual gifts to have been dispensed by a third Person in the Deity, surely they would have declared it in plain terms; but nothing of the kind is to be met with in any of their Epistles.

The Spirit is said to change men into the image of Christ. No. 8.

"But we all with open face beholding as in a "glass, the glory of the Lord, are changed into "the same image, from glory to glory, even as by "*the Spirit* of the Lord." 2 Cor. iii. 18.

The constant practice of straining texts of Scripture, and the frequent mis-application of them, to prove the personality and supreme Divinity of the Holy Spirit, could hardly fail to create a doubt of the doctrine in the mind of a thinking man, however strongly he might be disposed to believe it.

There is no difficulty in the text now quoted, unless we make one, by supposing that the Apostle pointed to a third Person in the words—"the "Spirit of the Lord," when in truth there is not an expression in the whole Epistle that has any allusion to such a notion. The subject treated in this chapter is one which St. Paul frequently descants upon in his Epistles. His reasoning goes to prove the superiority of the Christian Dispensation over the Levitical; or, as he expresses it, of the spirit over the letter. He shows that the vail

still remained upon the hearts and minds of the Jews, " when Moses is read," but that the spirit of the Gospel is so plain and consolatory that Christians may look into it as into a mirror, and, by conforming to its precepts, will find, as it were, the image of Christ reflected upon themselves.

The text, so far from proving the existence of a third Person as the *Spirit* here spoken of, plainly denies it; for it is introduced by the words, " Now the Lord (Christ) is that Spirit." I have inserted the word *Christ*, though it does not appear in the text; but that it refers to our Lord Jesus is perfectly clear, and is admitted by every Expositor I have met with, Mr. Jones only excepted: that he has misconstrued and misapplied the text, will be shown hereafter. (*See* p. 133.)

No. 9. The Spirit is declared to be eternal.

The personality of the Holy Spirit, and his coeternity with the Almighty Father, are supposed to be proved by the following text:—

Heb. ix. 14. " How much more shall the blood of Christ, " who, through the *eternal Spirit*, offered him- " self without spot to God, purge your conscience."

Surely, a man must have strong prepossessions before he can persuade himself that the words " through the eternal Spirit," as they are used here, point to a *third Person*.

Without dwelling upon the acknowledged fact, that many ancient manuscripts, as well as the Vulgate, have it not *eternal* but *Holy* Spirit, I

would appeal to common sense whether the text, when compared with other parts of the same Apostle's writings, can possibly refer to a person distinct from the Almighty Father. An attentive perusal of the Gospels and Epistles must convince any unprejudiced person that the meaning is — through the Spirit which was given without measure to our Lord, by which he worked miracles, had power to lay down his life and *take it again*, offered himself without spot a sacrifice for the sins of the world, &c.; and which spirit and power our Lord himself repeatedly declared he derived from his Heavenly Father. The use that is made of this text robs our Lord of the merit of his voluntary sacrifice, and ascribes the blessed work of man's redemption to a third Person in the Deity!

St. John has recorded the following words of our Lord:—"GOD so loved the world, that *He* "*gave* his only-begotten Son, that whosoever "believeth in him should not perish, but have "everlasting life." (John 3. 16.) Here is no intimation of a third Person; it agrees with the whole tenour of the Gospel, and gives more comfort and satisfaction to the mind than all the arguments I have ever heard or read in support of the Athanasian doctrine.

The next Scriptural authority, alleged as a proof of the Holy Spirit's Divinity, is very strange.

No. 10. The Spirit is said to have raised Christ from the dead!

1 Pet. iii. 18. "For Christ also hath once suffered, being put "to death in the flesh, but *quickened by the* "*Spirit.*"

The purpose for which this text is here used, makes the Holy Scripture appear again to contradict itself; for it is positively affirmed, in more than twenty places in the New Testament, that our Lord was raised by the power of the *Almighty Father.*

The resurrection of our Saviour has ever been considered a most important article of Christian faith. It was the completion of the stupendous work for which he came into the world. It showed that the sacrifice he had offered was accepted of the Almighty Father, and it was the earnest of our own resurrection. St. Paul, in his first Epistle to the Corinthians (15. 15. 17), says, "We have testified of GOD that HE *raised up* "*Christ:* whom he raised not up, if so be that the "dead rise not." And again, "If Christ be not "raised, your faith is vain; ye are yet in your "sins." We see, then, that this *quickening*, or raising from the dead, was the end and consummation of all that our Lord did and suffered for us on earth. Now, as the use which is made of the former text goes to prove that the sacrifice offered by our Lord was the work of the third Person in

the Trinity, so the present one ascribes this consummation to the same third Person! Would to God that Christians, instead of being guided by human authority, would learn their doctrines in the Bible!

The Spirit is said to make intercession for Saints. No. 11.

"The *Spirit itself maketh intercession* for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God." Rom. viii. 26, 27.

Mr. Jones quoted this text as one urged by his opponents, and it is briefly noticed at Article XXVI.; but being insisted upon by other writers as a proof of the personality of the Holy Spirit, it may be proper here to examine it.

The text seems to have somewhat perplexed learned Expositors; for, taken literally, as it stands in our version, it makes the third Person interfere with the office of the second! Though they do not use these very words, it is precisely the meaning of their comments: they are, therefore, obliged to confess that it is not *intercession* which is here meant, but an excitement of fervency in prayer. Here they are evidently right; but then a third Person is not necessarily implied. On the other hand, the expression is urged as a cogent proof of the personality of the Spirit; for, say they,

intercession is a personal act, the Spirit makes intercession, therefore the Holy Spirit is a Person. Thus, to support a doctrine, *it is* intercession; to be rid of a difficulty, *it is not* intercession*! The translation of the text seems to have been attended with some difficulty. It is remarkable, that the very same words (φρονημα τϐ πνευματος), translated "the mind of the Spirit," are, at the 6th v. of the same chapter, rendered "spiritually "minded." Now, admitting that in the Greek idiom the same words often bear a different meaning, the text would certainly be much more intelligible if it had been so translated here. The passage then might be paraphrased thus:—'He 'that searcheth the hearts knoweth the mind of 'those who earnestly seek the aid of his Holy 'Spirit, and to them he grants this aid; not only 'suggesting proper objects in their supplications, 'but exciting a fervency which cannot be ex-'pressed in words, but breaks out from the heart 'with sighs and groans, in prayers of intercession 'for the Saints:' that is, for the preachers of the Gospel, who were everywhere opposed and persecuted. I am the more inclined to believe that this is the meaning of the text, because these prayers of intercession are repeatedly desired of the churches by St. Paul; for instance, to the

* See Bishops Beveridge, Hall, Tomline, Dr. Whitby, Burkitt, and other Commentators upon this text.

Ephesians (6. 18, 19), " Praying always with all " prayer and supplication *in the Spirit*, and " watching thereunto with all perseverance and " supplication *for all Saints*, and for me, that " utterance may be given unto me, that I may " open my mouth boldly:" adding, that for this cause he was "an ambassador in bonds." And to the Thessalonians (1 Thess. 5. 25), " Brethren, " pray for us;" and, at the 19th v., " Quench not " the *Spirit*."

I can discover no intimation of a third Person in the Deity in any of these passages, nor in any other, when fairly examined, in the whole Bible.

If the words, " He that searcheth the hearts " knoweth what is the mind of the Spirit," were expressed in plain language, according to the Athanasian idea, the passage would stand thus:— " The first Person of the Trinity knoweth what " is the mind of the third Person, by searching " his heart!" This, I conceive, plainly shows that the word *Spirit*, in the text, cannot mean a *person* in the Godhead.

The Holy Ghost commissions to the work of the Ministry. No. 12.

" Take heed unto yourselves, and to all the " flock over which *the Holy Ghost hath made* " *you overseers*." Acts xx. 28.

Let us compare these words with some other expressions in the various discourses of the same Apostle.

To the Corinthians, he says—" *By the grace* " *of God* I am what I am; I laboured more " abundantly than they all: yet not I, but the " *grace of God* which was with me." (1 Cor. 15. 10.) And to the Ephesians (3. 6, 7)—" The " Gospel, whereof I was made a Minister, accord- " ing to the *gift of the grace of God*."

Here the *grace of God* is evidently equivalent to the *Holy Spirit*, named in the text from the Acts: there is no allusion to a third Person. Again, the same Apostle acknowledges his ministerial office to have been conferred upon him by our Lord Christ. " I thank *Christ Jesus* our " Lord, who hath enabled me, for that he counted " me faithful, *putting me into the ministry*." (1 Tim. 1. 12.)

This is perfectly consistent: the Almighty Father " hath put all things under his feet, and gave " him to be the head over all things to the " Church." (Ephes. 1. 22.)

It must be allowed that commissioning to the work of the ministry is a highly-important office, committed to him who is made the head over all things to the Church. Now, in the way this text is used, our Lord is superseded as head of the Church, and the third Person of the Trinity invested with the authority originally given to Him!

Thus does this Athanasian doctrine continually turn the whole Scriptures of the New Testament into confusion and contradiction.

The Holy Spirit may be grieved. No. 13.

His personality is supposed to be proved by the following text:—

"And *grieve not the Holy Spirit* of God, "whereby ye are sealed unto the day of re- "demption." Ephes. iv. 30.

This text also occasions some perplexity to writers, for it is agreed on all hands that the word *grieve* is not to be taken literally, it being impossible that the Divine Being could be grieved; yet we find it urged, in its *literal sense*, as proof of the Holy Spirit's personality. The 7th, 11th, and 12th verses of the same chapter clearly ascribe to our Lord Jesus Christ, the gift of this Spirit. "But to every one of us is given grace according "to the measure of *the gift of Christ*."—"And "he gave some Apostles, and some Prophets, and "some Evangelists," &c.—"For the perfecting "of the Saints, for the work of the Ministry," &c. It appears plainly, I conceive, that this gift of Christ, is that same Holy Spirit which the Apostle cautions the Ephesians not to grieve, or *quench*, as he elsewhere expresses it.

According to the Athanasian scheme, the terms ☞ *Holy Spirit* and *third Person of the Trinity*, are synonymous. It must be admitted, then, that no text of Scripture can fairly be brought forward as proof of the Holy Spirit's personality, unless these terms may be interchanged without

destroying the sense of the passage. St. Paul speaks of the same Spirit when he uses the words *grieve* and *quench*. Now how absurd would the latter expression appear, if it were written "Quench "not the third Person of the Trinity!"

I feel it painful to be compelled to state the matter in this way, because it seems to savour of sarcasm; but when the Holy Scripture is misused for the purpose of supporting a doctrine, it is difficult to employ ordinary language in exposing so baneful a practice.

The last alleged proof of the Holy Spirit's personality in the list I have set down, is—

No. 14. "Blasphemy against him is declared to be un-
Matt.xii.31. "pardonable."

"All manner of blasphemy shall be forgivenun to "men; but the blasphemy against the *Holy Spirit* "shall not be forgiven unto men."

I believe no Expositor has ventured to explain the blasphemy here mentioned, as against the *person* of the Holy Spirit: the narrative itself forbids such an idea. Our Lord had worked a notable miracle in the sight of many persons, clearly proving that he was endued with the Spirit of his Heavenly Father; for so it is stated in the 17th and 18th verses of the same chapter, showing that in our Lord was fulfilled the prophecy of Esaias—"My beloved, in whom my soul "is well pleased, *I will put my Spirit upon him.*"

But the Pharisees imputed the miracle to the power of "Beelzebub, the prince of devils," which drew the indignant answer from our Lord.

That the text cannot be fairly urged in proof of the Holy Spirit's personality is obvious, for it would set the third Person above the Father and the Son. "*All manner of blasphemy* may be for- "given excepting only the blasphemy against "the Holy Spirit." This surely is conclusive against the use which is made of the text.

Archbishop Secker refers to the texts stated at foot*, as proofs of the personality of the Holy Spirit, and of his being the Dispenser of spiritual gifts. Upon a careful examination of these texts, I could discover no proof of personality. In my humble judgment, the contrary is proved by every one of them, excepting only that from the 2nd ch. 7th v. of Revelation; and to make that answer the Archbishop's purpose, it must be strained out of the obvious meaning which the word *Spirit* bears in other parts of the same book.

I cannot but think that the rule which I have proposed for determining whether or not a text of Scripture may be justly urged in proof of this personality, is fair and unobjectionable. If these

* Gen. vi. 3.
—— xli. 38.
Numb. xi. 25, 26.
—— xxiv. 2.
1 Sam. x. 10.
2 Kings ii. 9.
1 Chron. xii. 18.
2 Chron. xv. 1.
Nehem. ix. 30.
Ezek. ii. 2.
Zech. vii. 12.
Rev. i. 10.
—— ii. 7.
—— iv. 2

texts were submitted to that touchstone—that is, if the words *Third Person of the Trinity* were substituted for *Spirit*, it would turn them into nonsense: and if the experiment were fairly tried, I believe the same effect would be produced on the greater part of the texts which have been advanced in support of the Athanasian doctrine. I have thought it proper, however, to give Archbishop Secker's list, coming from so high authority.

I have now endeavoured to supply that which Mr. Jones had omitted, namely, to bring forward such passages of Scripture as have been commonly used as proof of the personality of the Holy Spirit. If I have omitted any that have been usually quoted for that purpose, or treated those I have noticed unfairly, I can conscientiously say it was not by design.

I have truly affirmed, that I searched the Scripture sedulously for many years, in the hope of finding some satisfactory proof of this personality; but I could never find a passage that plainly declared it, whilst a number met my eye in which the notion of a *Person*, applied to the *Spirit*, would be grossly absurd. Nothing of the kind is proved by those texts in which the Holy Spirit is personified, as, "The *Holy Spirit said*, separate *me* "Barnabas and Saul."—"Well *spake* the *Holy* "*Spirit* by Esaias," &c.—Such personification of gifts, virtues, attributes, &c., are common throughout the Bible. Wisdom, Grace, the Law, &c.,

are personified in terms quite as strong as any that are used in reference to the Spirit. *Grace* is mentioned more than fifty times in the New Testament, precisely in the same sense as that in which the *Holy Spirit* is named ; and is frequently personified in the same way. In the first chapter of St. Paul's Epistle to the Ephesians, he expresses his thankfulness for the Divine goodness, in adopting Believers, as children, by Jesus Christ, adding, at the 6th verse, "To the *praise of the "glory of his Grace.*" In no part of the Bible is the *Spirit* personified and deified in language so strong. Many instances of this kind of personification might be adduced, whilst the Holy Spirit is very frequently mentioned in a manner that precludes the idea of personality. To quote the various texts wherein this incompatibility is obvious would be a tedious task; indeed Bishop Tomline, in his able and guarded defence of the doctrine of the Trinity, confesses that the expression (Holy Spirit) "is sometimes used to "signify an attribute, an energy, operation, "quality, or power of God*."

It is hard to believe, that the term *Holy Spirit* should in some parts of the Scriptures signify a Person equal with the Almighty Father, and in other parts merely a spiritual energy shed upon the human mind! In truth, the Bible is plain

* *Elements of Christian Theology*, Vol. II., p. 186, 2nd Edit.

and intelligible so long as we give the latter meaning to the term, but if we consider it as signifying a *Person* distinct from the Father and the Son, all is confusion and difficulty—sometimes absurdity.

In what part of the Bible is it declared that the Spirit is the gift of a third Person? This I have never been able to discover;—on the contrary, it is again and again unequivocally stated to be the gift of the Almighty Father, and obtained through the merits and intercession of his ever-blessed Son. Indeed, our Church seems to betray not only a considerable degree of diffidence upon this point, but also a strange inconsistency between the creeds and the prayers. The former confess the Spirit to be a Person equal with the Father, and to be "the Lord and giver of life;" and he is declared, by eminent Divines, to be the Dispenser of spiritual gifts. If he be the giver of these spiritual blessings, why is not *He* more especially supplicated to bestow them? But we find the *Father* invoked, throughout the Liturgy, to grant "the "inspiration of his Holy Spirit." There is but one short sentence of prayer addressed to the *Third Person*, and even that does not petition for spiritual assistance. In these prayers for the gift of the Spirit, the compilers of our Liturgy adhered to the doctrine of the Bible. St. Peter, speaking of the Gentile converts, says, "GOD, which "knoweth the hearts, *giving them the Holy* "*Spirit*, even as unto us." (Acts 15. 8.)

It has been argued that visible objects, as the appearance of a Dove descending upon our Saviour at his baptism, and the " cloven tongues like as of " fire," which sat upon each of the Apostles on the day of Pentecost, prove the *personality* of the Holy Spirit; but this can have no weight on a reflecting mind. The Almighty condescended to give a *sensible* evidence of his favour upon many occasions, during the earlier stages of the Mosaic dispensation, and the like evidences were granted during the ministry of our Lord and his Apostles, when in the Divine wisdom it was seen to be necessary; but these supernatural appearances afford no proof of a third Person in the Deity.

To suppose that the Almighty Being came down from Heaven in the form of a Dove, or of luminous tongues, is an idea too gross and heathenish to be admitted for a moment; and unless we suppose this, nothing to the purpose is proved by these miraculous appearances.

The method to which Mr. Jones and other writers resort, for proof of the personality and Divinity of the Holy Spirit, appears to me to be extremely fallacious. By quoting a text of Scripture which ascribes to the *Spirit of God* a certain effect or operation, and another text ascribing the same kind of operation to *God himself*, they imagine they have proved the existence of two Persons in the Godhead.

Now, if in the Roman history we read of the

surprising effects produced by the *eloquence of Cicero*, and in other parts of the book see the same effects ascribed to Cicero *himself*, are we to suppose that Cicero consisted of two persons, one of his own proper name and the other that of *Eloquence?* I trust there is nothing profane or irreverent in this comparison: I know no other way of expressing my idea of these arguments.

Mr. Jones seems not to have been aware of the strange doctrines which might be supported by his method of using the Holy Scriptures. To give but one example (and many might be given), we read, in the 12th ch. 1st v. of the first book of Samuel, the following words:—"And *Samuel* said unto all "Israel, Behold, *I* have hearkened unto your voice "in all that ye said unto *Me*, and *have made a* "*king over you*." But in other places, it is said that it was *Jehovah* who hearkened unto their voice, and made a king over them. Now, by Mr. Jones's method, Samuel is absolutely declared to be Jehovah.

In concluding my confessions upon this subject, I must recur to the remark I made at the beginning of the section, namely, that when our Lord gave the Apostles the promise of another Guide and Monitor, to teach them all things after his departure, it was not *personal*, but *spiritual* and *mental* assistance they were led to expect; and that the matter may be submitted to this plain question, Who is declared to be the giver of this

spiritual guide?—In my humble judgment, a plain and satisfactory answer is given in the very words of the promise—"I will pray the FATHER, and "HE shall give you another Comforter." (John 14. 16.) I can find nothing in the New Testament that contradicts, or that even renders in any degree equivocal, the words here quoted. The promised Paraclete is repeatedly declared to be the gift of the Almighty Father, through his ever-blessed Son; a third Person is nowhere named as the Giver.

SECTION III.

THE Third Section of Mr. Jones's work is entitled,—"THE PLURALITY AND TRI-" NITY OF PERSONS."

I confess that the word *plurality*, as it occurs here, has, to me, a heathenish sound.

Mr. Jones commences with the argument which has constantly been used in support of the doctrine of a plurality of Persons in the Godhead, namely, the use of the plural noun *Elohim*, applied to the Creator in many parts of the Old Testament, and especially in the books of Moses. It appears that the words *Bara Elohim*, that is, *the Gods created*, occur more than thirty times in the Mosaical record of the creation; and *Jehovah Elohim, the Lord thy Gods*, above a hundred times in the Law. This noun *plural* is usually constructed with verbs and pronouns of the *singular* number; and from this peculiar mode of expression both the plurality and unity of the Godhead has been inferred.

Of the explanations attempted by Jews, Arians, &c., of this irregularity in grammatical construction

I know nothing, excepting such as have been stated by opposing writers, with the view of exposing their fallacy; and therefore, I suppose, were not given in the most favourable manner.

Be this as it may, it appears strange that the argument should be so strongly and so frequently insisted upon, since it is given up as untenable, even by orthodox Divines. Bishop Heber, in his able course of the *Bampton Lectures*, seems to doubt whether it has not been prejudicial rather than serviceable to the cause of orthodoxy; and, in a note, admits that it may be "an eastern expression "of reverence;" showing that the same style is used in the old Scriptures, as a mark of respect towards persons of exalted rank and dignity*.

It is truly surprising that a doctrine of such awful importance should be built upon, or even supposed to derive strength from, so weak a foundation. If the arguments founded on the use of these Hebrew plurals could be in any degree supported by other passages in the writings of Moses and the Prophets, the inference would be greatly strengthened. If, on the contrary, we meet with passages utterly incompatible with such inference, the argument, though urged by so many writers, must fall to the ground.

If we venture to found doctrines upon particular words or phrases, as they stand in the original text

* Heber's *Bampton Lectures*, pp. 197, 198, 2nd Edit.

of the Old Testament, we shall be in danger of falling into grievous errors. For instance, a Polytheist might plead such expressions as "God of "Gods," "Lord of Lords," "Great is our God "above all Gods," and such like, as a proof of a plurality of Deities, differing in dignity and power. It must be admitted, then, that a passage ought to be clear and unequivocal before we consider it as giving support to the most important and awful article of our faith. Let us hear, then, how Moses, in language that cannot be misunderstood, instructs his people.

Deut. 4. 35. "Unto thee it was showed, that thou mightest "know that the Lord HE is GOD; *there is none* "*else beside* HIM."

Ibid. 6. 4. "Hear, O Israel, the Lord our God is ONE "Lord."

It appears that the word translated *God*, in this last text, is in the Hebrew given in the plural number; and therefore the text has been much insisted on by several writers, and some of great name, as a proof of plurality; but it will be satisfactorily shown hereafter, that this is altogether erroneous. (*See* p. 111.)

Hear Moses again.

Deut. 32. 39. "See now that I am HE, and *there is no God* "*with* ME."

And the Prophets.

Isa. 44. 8. "Is there a God beside ME? Yea there is no "God; I know not any."

" *I* am the *Lord*, and *there is none else, there* Isa. 45. 5.
" *is no God beside* ME."

" Have we not all *one* Father? Hath not *one* Mal. 2. 10.
" *God* created us?"

After all that has been urged on the ground of the noun plural, it is hard to reconcile these passages, and a multitude of others to the same effect, with the idea of a plurality of Persons in the Godhead.

It must be admitted, that the knowledge of the Being who is worshipped, is the fundamental point in religion. Moses surely would not have allowed the people under his care to be in ignorance on this head. If he had held the doctrine of three persons in the Deity he would have declared it to them in the plainest terms; we might reasonably expect to find it reiterated throughout the Pentateuch; but in no part of these writings do we meet with such doctrine. There are writers who labour with the view of making it appear, that this doctrine of the Trinity was originally revealed to the Jews, and entirely believed by them; but that in process of time it became neglected and forgotten! This is altogether incredible. It cannot be believed that God's peculiar people, " to whom " were committed the oracles of God," and who were so scrupulously correct in their records, especially of all religious and judicial matters; I say, it cannot be imagined that they could suffer the pri-

mary article of their religion to be lost and forgotten.

Incredible as this must appear to every reflecting mind, it is rendered still more so by the laboured arguments of some writers, to show that though the doctrine was lost among the Jews, it was retained in the Gentile kingdoms; having been, as they suppose, handed down by tradition from the Patriarchs!

It is perfectly clear that the Jews knew nothing of such doctrine at the time our blessed Lord appeared among them. Supposing, then, so incredible a thing as that the only people on earth to whom a right knowledge of God had been revealed had forgotten the chief article of their religion, it cannot be doubted that our Lord and his Apostles would have been especially careful to restore it; and that they would, in the most plain and clear language, have taught the doctrine of three Persons in the Godhead. Let us inquire, then, if this doctrine was delivered in the Gospel.

It may be remarked, in the first place, that though our Lord severely reproves the Scribes and Pharisees, for having corrupted "the word of "God," and of "making it of none effect through "their tradition," (Mark 7. 13,) he never once accuses them, nor their fathers, of having allowed the doctrine of three Persons in the Godhead to be forgotten and lost. This, though only a nega-

tive argument, is certainly a very powerful one, when the importance of the doctrine is taken into consideration. But there appears to be abundance of *positive* proof that the notion of plurality in the Deity is utterly denied in our Lord's discourses. When one of the Scribes applied to him, asking, " Which is the first commandment of all ?" Jesus answered, " Hear, O Israel, *the Lord our God is* " *one Lord*" (Κυριος ὁ Θεος ημων Κυριος εις εστι). " And thou shalt love *the Lord thy God* (Κυριον τον " Θεον σου) with all thy heart," &c. The Scribe confessed the truth of this doctrine, saying, "*For there* " *is one God* (οτι εις εστι Θεος), and *there is none* " other *but* HE ; and to love HIM with all the heart, " &c., is better than all whole burnt offerings."

It is evident, from the narrative, that our Lord conceived a good opinion of this Scribe, and as the words he had used completely denied a plurality in the Godhead, it cannot be imagined that our Lord would have allowed him to continue in error upon so important a point, if it had been the true but forgotten doctrine. But how different was the result! " When Jesus saw that *he answered* " *discreetly*, he said unto him, thou art not far " from the kingdom of God." (Mark 12. 29 to 34.)

It is important to remark, that our Lord answered the question of this Scribe by a quotation from the 6th ch. 4th v. of Dueteronomy. Now, Archbishop Secker, Dr. Wells, and other writers, urge this very text as a proof of both plurality

and unity in the Deity; because, say they, the word translated *Lord* is in the Hebrew singular, and *God* plural. But it cannot be believed that our Lord would misquote a text of Scripture in a way that could not fail to mislead his hearers upon a fundamental point of doctrine. We find no plural used in the quotation; the word *God*, as well as *Lord*, is given in the singular number. Again, when our Lord was "led up of the Spirit "into the wilderness to be tempted of the Devil" (as related in the 4th ch. of Matthew and 4th of Luke), Satan offered him all the kingdoms of the world if he would fall down and worship him. Upon this occasion, our Lord answered again from the Mosaical Scriptures—"Then saith Jesus unto "him, get thee hence, Satan, for it is written, thou "shalt worship *the Lord* thy *God* (Κυριον τον Θεον "σε), and HIM only shalt thou serve." We find no *plural* here, nor do we see any such thing in the multitude of texts wherein our Lord mentions the Supreme Being.

In my humble judgment, this fact alone is abundantly sufficient to overthrow all the laboured and ingenious arguments that have been grounded upon the use of the plural noun *Elohim*.

After having insisted, in the usual manner, upon the importance of the Hebrew noun plural, Mr. Jones proceeds to quote Scriptural expressions, as proof of a plurality of Persons in the Deity. (p. 89.) His first text is—

"And GOD said let US make man in OUR "image, after OUR likeness." Gen. i. 26.

"No sensible reason," says Mr. Jones, "can be "given why God should speak of himself in the "plural number, unless he consists of more per-"sons than one."

But that God did thus *speak of himself*, is a gratuitous assumption. The early Fathers, as well as such modern Expositors as I have met with, consider these words as having been addressed by the Almighty Father to his beloved Son, "by whom he made the worlds." (Heb. 1. 2.) This is fully stated in the Epistle ascribed to Barnabas. It was the opinion of Epiphanius, Chrysostom, Athanasius, and other ancient writers; and of Archbishop Wake, Bishop Pearson, and others among the moderns. Enough has been already said, to show the insufficiency of such texts to prove a plurality of co-equal Persons in the Godhead.

The eight succeeding texts, brought forward by Mr. Jones as proofs of plurality, are all urged upon the same principle of nouns, pronouns, verbs, &c., in reference to the Supreme Being: they are contained in pages 89 to 102 of the first volume of his entire works. It is unnecessary to follow him step by step through his quotations and arguments, as they could only be met by the same kind of Scriptural authority which has been already produced, and which, I conceive, is conclusive on the

subject of these Hebrew plurals. As a specimen,
(p. 96.) however, of Mr. Jones's texts, I will give the following :—

Eccles.xii. 1. " Remember thy Creator in the days of thy " youth."

Here Mr. Jones observes that the Hebrew word is in the plural number, *thy Creators*, which, he conceives, " is no way strange, when we can prove " so easily that the world, and all men in it, were " created by a *Trinity*."

How can this peculiarity in the Hebrew manner of expression be admitted as a proof of plurality in the Deity, when we see that our blessed Lord never once mentions the Supreme Being but in the singular number ?

The form of prayer which our Lord has left us, opens with the words, " Our Father which art in " Heaven." If *Creators* were the proper word, *Fathers* would be the proper word also.

In the prosecution of this part of his work, Mr. Jones gives his plural words in the original Hebrew. Are we to ground our faith in a most awful doctrine upon the mere grammatical construction of words in this obsolete language, in direct opposition to numberless plain and intelligible passages in other parts of the Old, and
(p. 102.) throughout the New Testament ? Mr. Jones conceives that from this kind of authority he has completely established the proof of an *indefinite plurality* in the Deity ; and he goes on to show

that this plurality is confined to a Trinity. The arguments he draws from his texts appear to me to be extremely weak.

If the Scriptural passages I have brought forward, and the conclusions I have deduced, regarding the *personality* of the Holy Spirit, can be considered just, it must appear to be an unnecessary task to enter upon the subject of a Trinity of co-equal Persons in the Deity: I will, however, notice Mr. Jones's method of reasoning. His first text is as follows:— (p. 102.)

" By the WORD of the LORD were the heavens " made: and all the host of them by the BREATH " (Heb. Spirit) of his mouth." Ps. xxxiii. 6.

Mr. Jones conceives that a Trinity of Persons is here declared. He avers that " the Breath, or " Spirit, of the Lord's mouth, does undoubtedly " mean the third Person of the Trinity!" And he reminds his readers that, " Christ communicated " the Holy Ghost to his Disciples by breathing on " them!"

Truly this is a strange method of treating a most awful subject. Could any reasonable man discover the doctrine of a Trinity of Persons from this or any such text? Nothing is more common in the Psalms and Prophets than the repetition of an idea in somewhat different language. The very same thing is expressed at the 9th verse of the chapter from which Mr. Jones quotes—" For

" he spake, and it was done: he commanded, and " it stood fast." These expressions are purely acknowledgments of the omnipotence of the Great Creator. Dr. Hammond's exposition of Mr. Jones's text is as follows :—" The meaning is, " that the whole body of the heavens, and all that " is in them, were created by the bare speaking " of his word, commanding that they should have " a being." This is intelligible language; but, according to Mr. Jones's explanation, a *fourth Person* might be introduced, under the title of *Power*. " He hath made the earth *by his power*." (Jer. 10. 12.) Again, " Ah, Lord! Thou hast " made the heaven and the earth *by thy great* " *power*." (*Ibid.* 32. 17.) The wildest doctrine that ever entered into the mind of man might be supported by Mr. Jones's method of using the Scriptures.

(p. 106.) The benediction mentioned in the sixth chapter of the book of Numbers is strongly insisted upon by Mr. Jones, as a proof of a Trinity of Persons.

Numb. vi. 24, 25, 26. " The LORD bless thee and keep thee."

" The LORD make his face to shine upon thee, " and be gracious unto thee."

" The LORD lift up his countenance upon thee, " and give thee peace."

Mr. Jones has taken great pains, and others have done the same, to fit these three blessings to the three Persons of the Trinity; but I cannot

think that they have done it in a manner that could be in any degree satisfactory to a person of a serious and inquiring turn of mind.

To suppose that the Deity consists of three Persons, each of whom has an *office* peculiar to himself, and each bestowing a particular grace, savours strongly of Pagan Tritheism, and seems to be derogatory to the honour of the "Father of "lights," "from whom cometh down *every* good "and *every perfect* gift." (James 1. 17.)

If Moses meant to set forth the doctrine of three Persons in the Godhead, it cannot be imagined that he would have delivered it by this obscure kind of insinuation. In no part of the Mosaical writings is such a doctrine declared, whilst a vast number of passages are directly opposed to it.

Will it be said, that the subject was of too awful a nature to allow an explanation in plain and distinct terms? Such an argument would be more reasonable than those commonly urged. But then, what shall we say of the Athanasian creed, where the matter is treated with as little reverence as if it described nothing more than a Roman triumvirate.

The next text quoted by Mr. Jones is more to his purpose, though he gives no comment upon it. (p. 108.)

"Baptizing them in the name of the FATHER, "and of the SON, and of the HOLY GHOST." Matt. xxviii. 19.

This is certainly the strongest, I believe I may say the only, genuine text that can be fairly advanced in

defence of the doctrine of a Trinity of Persons. If our Lord had added the words, " Three Per- " sons and one God," as does our Church, I should bow with perfect submission, though in opposition to so many other texts. Had our Lord intended to restore a true but forgotten doctrine, it cannot reasonably be doubted that he would have added these words; and that he would have declared the doctrine in the plainest terms, in the course of his instructions to his Disciples. Nothing of the kind is to be met with in any of his discourses; on the contrary, very many of his expressions are irreconcileable with such an idea.

The form of the commission thus given to the Apostles, regarding baptism, is certainly very remarkable, and calls for deep investigation and reflection. Long, very long, did it dwell with me, though I continually met with passages in the Bible which seemed to be directly opposed to the use that is made of it.

What can a poor frail mortal, conscious of his lack of wisdom, do but carefully to examine the word of God; to compare one part with another, to meditate deeply upon it, with an earnest desire to arrive at the truth, and to implore the Father of Lights to guide him by his Holy Spirit in the inquiry. This method I have for many years endeavoured most anxiously and devoutly to pursue: the result has been, a clear conviction that the words delivered in this remarkable text were not

intended to be an initiation into the doctrine of a Trinity of Persons in the Godhead. I have before remarked, that, supposing so incredible a thing as that the Jews had lost or forgotten the fundamental article of their religion as it had been originally delivered to them, our Lord and his Apostles would have taken especial care to restore it in the most clear and unequivocal terms. Now the text quoted by Mr. Jones is far more favourable to the doctrine of a Trinity of Persons than any other, or all others, in the whole Bible, and yet it is given only by St. Matthew; it is not mentioned, nor even alluded to in any way, by any one of the other Evangelists or Apostles. This is surely a strong presumptive proof that it was not considered by them as declarative of a most important doctrine, which till that time had been unknown to them. It is remarkable, also, that no instance is recorded of the Apostles having baptized in the manner stated in the text, though six or more cases are particularly mentioned, and all in the name of the Lord Jesus only. Much has been said by polemical writers, with the view of making it appear that they used the form stated by St. Matthew, but they have by no means proved it.

An objector would here be apt to exclaim—'What! are we to discard the name of the Father 'and the Holy Ghost in baptism, in open defiance 'of our Lord's instructions?'

This is not necessary; the words may be re-

tained, though it does not appear that they were used by the Apostles; but still a third Person in the Deity is not necessarily implied.

The aid of the Holy Spirit of God is plainly declared in the Scriptures to be needful in our Christian warfare, and we are assured that it will not be withheld from us, if we seek it properly; but we find nothing regarding a third Person as the giver of it.

(p. 108.) Mr. Jones now brings forward the following text:—

2 Thess. iii. 5. "The LORD direct your hearts into the love of "GOD, and into the patient waiting for CHRIST."

Mr. Jones concludes that "*the Lord*" here mentioned is the Holy Ghost, and consequently that three Persons are named. But this he has assumed without any authority. He is not supported by the use of the word *Lord* throughout St. Paul's Epistles, nor by the exposition of any orthodox writer I have ever consulted. It is considered by some Commentators that the concluding words, translated in our version "the patient waiting for "Christ," (υπομονην τȣ Χριστȣ,) would have been more correctly rendered "the patience of Christ." The meaning of the text appears to be 'May the 'Lord (Christ) direct your hearts into the love of 'God, and into that patience which he himself 'maintained through all his trials.' The Apostle had shortly before been speaking of their "patience "and faith, in all their persecutions and tribula-

" tions;" (ch. 1. 4.) and this seems to be a prayer for grace, to keep them in that patient endurance, even after the example of Christ. There is nothing in the text to justify the notion of a third Person.

Mr. Jones's next text is as follows :— (p. 108.)

" The grace of our LORD JESUS CHRIST, and " the love of GOD, and the communion of the " HOLY GHOST." 2 Cor. xiii. 14.

Mr. Jones observes, that " In this and the fore- " going text, the *order* of the *Persons* is different " from that in Matt. XXVIII. 19."

As St. Paul was a lover of *order*, this seems somewhat strange. But even this is turned into an argument in support of the *Catholic doctrine*, as it is lightly and trippingly set forth in the Athanasian creed. " In this Trinity none is afore or " after other." The text is strongly insisted upon by many other Divines, as well as by Mr. Jones; especially by Bishops Burnet and Beveridge, Mr. Burkitt, and Dr. Whitby in his early writings. These affirm that the doctrine of the Trinity is sufficiently declared by this text alone. But this cannot be admitted, unless we suppose that the Holy Spirit is a Person distinct from the Father and the Son, which cannot be proved by the Holy Scriptures. Indeed, I cannot but think that the text itself denies such personality. That the word κοινωνια, translated *communion*, would have been more correctly rendered the *participation*, or *partaking of* the Holy Spirit appears to be obvious.

The verb, in its various inflections and compounds, is translated no fewer than ten times (as noted at foot*) in the sense of *partaking of*. The same Apostle, whose words Mr. Jones quotes, in his Epistle to the Hebrews (ch. 6. v. 4.) speaks of those who were "made *partakers of* the Holy "Spirit;" and at the 2nd ch. 4th v. of the same Epistle, he says, "God also bearing them witness "with *distributions* (μεριστμοις, translated *gifts*) of "the Holy Spirit."

Such expressions (and there are many of the same kind) cannot consist with the notion of a *Person*. In his Epistle to the Ephesians (1. 3), the Apostle again says, "Blessed be the *God and* "*Father of our Lord Jesus Christ*, who hath "blessed us with *all spiritual blessings*." It cannot be doubted that the *spiritual blessings* here spoken of mean the distributions of the Holy Spirit; and the Father of our Lord Jesus Christ is declared to be the Dispenser of it.

(p. 109.) Mr. Jones ventures to quote the following text:—

1 John v. 7. "There are THREE that bear record in Heaven, "the FATHER, the WORD, and the HOLY GHOST."

This text has undergone a minute and laborious investigation of late years; and I conceive that no unprejudiced man, who has read the controversial writings that have been published upon the subject,

* Matt. 23. 30; Rom. 15. 27; 1 Cor. 9. 23; 1 Tim. 5. 22; Heb. 2. 14; 1 Pet. 4. 13; *Ibid.* 5. 1; 2 Pet. 1. 4; 2 John v. 11; and Rev. 18. 4.

can entertain a doubt of its spuriousness*. Mr. Jones, however, insists upon it with great earnestness; whilst Bishop Tomline, in his far more able defence of the doctrine of the Trinity, honestly gives it up in these words:—"I must own that, "after an attentive consideration of the contro- "versy relative to that passage, I am convinced "that it is spurious†."

It is unnecessary to make any remarks upon the text itself; but I cannot pass over an extremely unfair argument, used by Mr. Jones and other writers in support of it.

Mr. Jones says, "The sense is not perfect with- "out it, there being a contrast of three witnesses "in heaven to three upon earth." Now this contrast is effected by the interpolated words, and the connection made by garbling the succeeding verse; for neither the conjunction "*And*," at the beginning of the 8th verse, nor the words "*on earth*," were in the original. Thus is the forgery pleaded in proof of genuineness!

The last text quoted by Mr. Jones in this third section of his work, is the following:— (p. 112.)

"And one cried unto another and said, HOLY, Isa. vi. 3.
"HOLY, HOLY, is the LORD OF HOSTS."

Mr. Jones conceives that the thrice-uttered word *Holy*, is a proof of a Trinity of Persons, and

* This subject is briefly but ably discussed in the *Quarterly Review*, No. 65, published in December 1825.

† *Elements of Christian Theology*, Vol. II., p. 90, 2nd Edit.

says, " That the Seraphim did really celebrate all " the three Persons of the Godhead upon this " occasion is no conjecture; but a point capable " of the clearest demonstration."

That the Almighty Father was celebrated, he proves from the 5th v. of the same chapter, where the Prophet says, " Mine eyes have seen the King, " the *Lord of Hosts*." The presence of the Son, he says, is proved from John XII. 41—" These " things said Esaias, when he saw his (Christ's) " glory, and spake of him."

Dr. Clarke, it seems, contended that it was the glory of the Father only which Esaias saw; but this Mr. Jones positively denies. Without entering into this controversy, but admitting that it was the glory of *Christ* which is meant by the text in St. John's Gospel, the Prophet, in his vision, might have been permitted to witness the glory which our blessed Lord had with his Almighty Father before the world was; but this proves neither co-equality, nor a Trinity of Persons in the Deity.

As a proof, however, of the presence of the *third Person* upon this occasion, Mr. Jones quotes from Acts XXVIII. 25—" Well spake the Holy " Ghost by Esaias the Prophet, saying." " Then " follow," continues Mr. Jones, " the words which " the Prophet affirms to have been spoken by " the *Lord of Hosts;*" consequently the *Holy Ghost* was adored by the Seraphim, and is *the Lord of Hosts.* This latter text had been used

before, by Mr. Jones, to prove the Divinity of the Holy Ghost. In reply, I referred to five other places in the New Testament, where the text was mentioned, and the Holy Ghost *not even named in any one of them.* Now, if the Sacred Penmen had believed that the words were dictated by a third Person in the Godhead, equal in power and glory with the Almighty Father, can it be conceived that they would thus pass over his name, leaving it entirely unnoticed? To my plain understanding it is altogether incredible. Yet Mr. Jones imagines that he has proved to a *demonstration,* that *each* of the *three Persons* is " *one and* " *the same Lord of Hosts!*"

Mr. Jones accuses his opponents of appealing only to the New Testament, whilst he himself, in this third chapter, scarcely ventures to meddle with it, but draws his conclusions from texts in the books of Moses, the Psalms, and the Prophets.

Now the Jews have always had these writings before them, and it may be reasonably concluded, that their learned Rabbins and Teachers were as well qualified to understand their own language as any man of the present day can possibly be: how, then, did it happen that they were unable to discover this doctrine of a Trinity of Persons in their own Scriptures?

The stupidity thus imputed to the Jewish Doctors is greatly exaggerated, if we suppose that

the doctrine had been originally revealed to them, and suffered to sink into oblivion.

The frequent appeals to the supposed opinions of the early Fathers, which we meet with in the writings of those Divines who support the Athanasian doctrine, seem to show that there is a want of sufficient evidence in the Holy Scriptures. Amongst other passages quoted from these authorities, two doxologies, said to have been delivered by the Apostolical Fathers, Polycarp and Ignatius, as their dying words, have been insisted upon with much eagerness. The way in which these doxologies have been handed down to us, to say the least of it, cannot but excite a very strong suspicion of their genuineness. It is stated that they were recorded by some pious persons, who were witnesses of the cruel martyrdom of these holy men.

Now, both Polycarp and Ignatius were disciples of St. John; but St. John himself has nowhere taught the doctrine of three Persons in the Deity, though, if he had held that doctrine, it cannot be believed that he would have neglected to declare it. So far as negative evidence can be admitted, it has been shown that such an idea never entered into the mind of the Apostle.

In concluding my remarks upon this third chapter of Mr. Jones's work, I have only again to declare, that if the Athanasian doctrine were

clearly set forth in any part of the Holy Scriptures, I would not allow my reason to have any influence over my faith. I would receive it as a truth which it would be presumptuous to investigate too curiously, with the limited powers of human intellect: but I conceive I have shown that it is denied in those Scriptures, and therefore I dare not confess it upon human authority.

SECTION IV.

THE Fourth and last Chapter of Mr. Jones's work is on—"THE TRINITY IN UNITY."

Regarding the *unity* of the Deity I believe all sects of Christians are agreed, though they may differ in opinion upon the question, whether that unity be confined to *one*, or consist of a *plurality* of *Persons*.

The arguments which Mr. Jones draws from his texts in this chapter are all founded on the same assumed principle, namely, that the Holy Spirit is a *Person* in the Godhead, and distinct from the Father and the Son; which, I humbly conceive, I have proved to be unscriptural.

Having gone fully into this subject in my remarks upon the second chapter of Mr. Jones's work, it is unnecessary to follow him through every step of this, his concluding Section; to notice a few of his arguments will be sufficient.

(p. 118.) By his first quotation he professes to prove that the "*Trinity in unity* is the *One Lord*, the "*Creator* of the world."

Ps. xxxiii. 6. "By the *Word* of the *Lord* were the Heavens

" made, and all the host of them by the *Breath*
" (Heb. Spirit) of his mouth."

Mr. Jones says—" The whole Trinity therefore
" created the world: yet this Trinity is but *One*
" *Lord*, for it is written,"

" I am the Lord that maketh all things, that Isa. xliv. 24.
" stretcheth forth the Heavens ALONE, that
" spreadeth abroad the earth BY MYSELF."

" Therefore," adds Mr. Jones, " the *Father* with
" his *Word* and *Spirit*, are the *alone* Lord and
" Creator of all things."

Now, if we admit his exposition of the first of these texts, it must be flatly contradicted by the second; which, indeed, is frequently the case in the course of his work.

Mr. Jones had used his text from the Psalms in the preceding chapter, affirming that the words " Breath (or Spirit) of his mouth, does undoubtedly " mean the third Person of the Trinity;" and I conceive I clearly proved that he had mistaken the meaning of the text. (*See* p. 115.) I understand that the Hebrew word *Ruach*, like the Greek *Pneuma*, means *breath* as well as *Spirit;* but Mr. Jones chose the meaning that best suited his purpose, though differing entirely from the exposition of other writers. Our translation is obviously correct; it is purely a declaration of the omnipotence of the Great Creator; and has nothing on earth to do with Mr. Jones's subject.

By his next quotation, Mr. Jones purposes to (p. 119.)

show that the name *Jehovah* is given to *each* of the *three Persons*, and yet that there is *One alone* whose name is *Jehovah!*

Deut. vi. 4. "The Lord our God is ONE JEHOVAH."

"and again,"

Ps. lxxxiii. 18. "Thou, whose name ALONE is JEHOVAH, art "the most high over all the earth."

"Yet," says Mr. Jones, "*Christ* is *Jehovah*."

Jer. xxiii. 6. "This is the name whereby he shall be called "JEHOVAH, our Righteousness."

Mr. Jones continues—"So is the *Spirit* also," and to prove this, quotes the following text:—

Ezek. viii. 1. 3. "The Lord JEHOVAH put forth the form of "an hand and took me; and the SPIRIT lifted "me," &c.

It would really appear, to any reasonable person, that Mr. Jones laboured to throw the Holy Scriptures into ridicule, by bringing together texts that seem flatly to contradict each other. In the way he has used these passages, all the reasoning in the world would be unable to reduce them to any kind of agreement. The text from Ezekiel had been used by Mr. Jones in his second chapter, and a meaning given to the words which few besides himself could have discovered. The Prophet is relating a *vision*, and there is not a word in the whole narrative that has any kind of connection with Mr. Jones's argument.

I feel no inclination to meddle with the controversies which Mr. Jones notices, regarding the

awful name *Jehovah*. It is enough for me to know that there is *One alone* whose name is *Jehovah*. This I learn from the plain declarations, and from the whole tenour of the Bible; and if a text be produced, and so used as to appear declarative of *another*, whose name is *Jehovah* (in the highest signification of that awful name), I am confident that such text is distorted, and a meaning given to it which never entered into the mind of the writer.

The next article, Mr. Jones heads thus :— (p. 120.)

" The Trinity in Unity is the *Lord*, absolutely " so called; in Hebrew, *Adonai;* in Greek, " ο Κυριος;" and he quotes—

" The same LORD over all is rich unto all that " call upon him." Rom. x. 12.

" A Saviour, which is Christ the LORD." Luke ii. 11.

" For who hath known the mind of the LORD; " or who hath been his Counsellor." Rom. xi. 34.

Mr. Jones has here brought together three sentences from different parts of the New Testament, in each of which the word *Lord* occurs; and he considers that he has thereby proved the existence of three Persons in the Godhead, each of whom is *Lord;* yet, as the Athanasian creed has it—" Not " three Lords, but one Lord."

It has been remarked, that the title *Lord*, as well as *Adonai*, is used in great latitude in the Scriptures, and is applied not only to Angels but even to men.

Commentators are not agreed in opinion upon the first of these texts, some supposing that the word *Lord* refers to the Father, others to the Son. Admitting, with Mr. Jones, that it refers to the Almighty Father, it by no means follows that the title *(Lord)* applied to our Saviour in the second text places him upon an equality with *Him* who *alone* is *Jehovah*. The third text, from the 11th ch. of Romans, is quoted by St. Paul from the 40th ch. 13th v. of Isaiah, where the word *Lord* clearly refers to the *Father;* and is so considered by Dr. Waterland, W. Lowth, and every commentator I have consulted, excepting Mr. Jones: he affirms that it means the Holy Ghost, the third Person of the Trinity. By way of proving this, he refers to Isaiah, whence the text was quoted by the Apostle, and which text is directly opposed to his construction! He farther appeals to 2 Cor. III. 17—"Now the Lord is that Spirit," by which he conceives that his point is unanswerably proved. This last text is briefly noticed in page 90; but as Mr. Jones strongly insists upon it in this place, it may be proper to examine it more particularly.

The Apostle, in this epistle, is setting forth the superiority of the Gospel Dispensation over that of the Law. At the 6th v. he says—"The letter "(that is, the Law) killeth, but the Spirit giveth "life;" agreeably with our Lord's words (John 6. 63), "It is the Spirit that quickeneth—the "words that I speak unto you, they are *Spirit*,

" and they are *Life.*" The Apostle goes on to show the greater value of the ministration of the Spirit, concluding with the words quoted by Mr. Jones,—" Now the Lord is that Spirit;" that is, the Lord Jesus, to whom the Law, in its whole economy, pointed. Christ is the Spirit of that Law of which St. Paul had been speaking. That this is the meaning of the text is so plain that a child could hardly mistake it:—it is so explained by Bishop Fell, Dean Stanhope, Macknight, Burkitt, Pyle, Doddridge, and every expositor I have met with. Mr. Jones proceeds to impart the following information:—" It was from the authority " of these words, ' *The Lord is the Spirit,*' added " to those of v. 6, ' *The Spirit giveth life,*' that " the Council of Nice borrowed the following " clause of its creed—' I believe in the *Holy* " ' *Ghost,* the LORD and GIVER OF LIFE.' "

The clause was not *borrowed* at the Council of Nice, but at the Council of Constantinople, which was held more than fifty years afterwards. This is of little consequence: taking the matter upon Mr. Jones's statement, nothing on earth can be more obvious than that the clause was adopted under a palpable misconstruction of Holy Scripture. The Spirit that giveth life is the spiritual Gospel of Christ, named by the Apostle in contradistinction to the letter of the Law; and *Christ is the Giver* of this spirit of life. " *In him was life,* " and the life was the light of men." (John 1. 4.)

Again, " I am come that they might have *life*, " and that they might have it more abundantly." (John 10. 10.) And again, in his prayer to his Almighty Father, " As thou hast given him power " over all flesh, that *he should give eternal life* to " as many as thou hast given him." (John 17. 2.) And the beloved Disciple, in his first Epistle (5. 11, 12.) " God hath given to us eternal life, " and *this life is in his Son*—he that hath the " Son hath *life*."

Thus we find, that, through the infinite mercy of the Almighty Father, our ever-blessed Lord is plainly declared to be *the Lord and Giver of life ;* but Mr. Jones, in accordance with the Nicene creed, would rob our Lord of this grace, and ascribe it to a third Person, who is not even distinctly named, *as a Person*, throughout the whole Bible.

St. Peter, speaking of our Lord before the Jewish council, affirmed that " there is *none other* " *name* under Heaven given among men whereby " we must be saved." (Acts 4. 12.)

Now, it does appear to me, that Mr. Jones, here, and in other parts of his book, introduces *another name* whereby we must be saved ; for if there be a third Person in the Godhead, who is *the Lord and Giver of life*, it is by *him* we must obtain life. Surely it behoves the ministers of the Church of Christ to consider well, how awful a thing it is to preach any other Gospel than that

which was preached by our Lord and his Apostles.

I am satisfied that an immense majority of the Laity, especially of the educated part, and I have reason to believe not a few even of the Clergy, most heartily regret the admission of any other creed into the Liturgy of our Church than that called the Apostles', the great antiquity of which is universally acknowledged. This creed, after confessing belief in the Almighty Father and his ever-blessed Son, proceeds to the Holy Spirit, the Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Here the Holy Spirit, so far from being declared a *Person* in the Godhead, is classed with *other good gifts* from the Father of lights. This creed presumes not to define, or enter with any freedom into, the awful subject now called the "Doctrine of the Trinity," but leaves it, *as it was in the primitive Church*, to every man to gain his knowledge of the Being whom he worships, from an attentive study of the Holy Scriptures.

Mr. Jones quotes the following texts:— (p. 123.)

"I myself serve the LAW of GOD." Rom. vii. 25.

"Fulfil the LAW of CHRIST." Gal. vi. 2.

"The LAW of the SPIRIT of Life." Rom. viii. 2

From these three short expressions, picked out of their respective sentences, and each containing the word *Law*, Mr. Jones considers that he has

proved the existence of three Persons in the God-
James iv. 12. head; and, to prove the *unity*, quotes, "There is "ONE LAWGIVER, who is able to save and to "destroy."—"Therefore," he adds, "these THREE "ONE."

No remark is necessary on the two first texts: every Christian will allow that the law of Christ is the law of God; but Mr. Jones has pressed the third into his service unfairly. St. Paul's discourse in that chapter is precisely the same as that noticed in the last article from 1 Cor. 3. 17; and, like it, is utterly devoid of an expression pointing to a third Person. That *the law of the Spirit of life* means the spiritual Gospel of Christ contrasted with the Levitical law is perfectly clear. Mr. Jones, as he has frequently done in the course of his work, suppresses the concluding part of his text, which explains the words he has quoted; it stands thus: "For the law of the Spirit of life *in Christ Jesus* "hath made me free from the law of sin and "death." That is, from the Law of Moses, which could not release from the punishment due to sin; for, as saith the same Apostle, "It is not "possible that the blood of bulls and goats should "take away sin." (Heb. 10. 14.) The law of the Spirit of life in Christ Jesus not only procures for us the pardon of sins past, but, if heartily embraced, overpowers the propensity to sin for the future.

In stating some of his texts, Mr. Jones stoops to

an unfair sort of contrivance, which is very distressing to an ingenuous mind, when the subject is of such awful importance. His usual method is that of bringing forward, from different parts of the Scripture, three texts, in which the name of the Father, of the Son, and of the Holy Spirit occur, and from these he conceives that a Trinity of Persons in the Godhead is proved. An instance of this kind of unfairness is noticeable in his manner of giving the following texts:— (p. 130.)

" Truly our FELLOWSHIP is with the FATHER. 1 John i. 3.
" Gr. Κοινωνια."

" And with his Son JESUS CHRIST." *Ibid.*

" The FELLOWSHIP (Κοινωνια) of the HOLY 2 Cor. xiii.
" GHOST be with you all." 14.

In the way he has given the two first passages, they would appear to be used as corroborative texts, brought forward according to his usual method, when, on the contrary, they are but one sentence, and that one clearly opposed to the doctrine he maintains. The text stands thus— " Truly our fellowship is with the Father and " with his Son Jesus Christ." The Apostle seems not to have conceived the idea of a *third Person.* The third text from 2 Cor. is decidedly against Mr. Jones's argument. The Greek word, which in our version is translated *communion,* he has altered to *fellowship,* to make it agree with the same word in the two preceding texts. Having remarked upon the Greek word Κοινωνια in p. 121,

it is unnecessary to add anything farther here. The meaning of the text is obviously, "The *par-* "*ticipation* of the Holy Spirit be with you all." St. Paul, in another Epistle, terms it, "The sup- "ply of the Spirit of Christ." (Phil. 1. 19.)

To follow Mr. Jones throughout the remaining part of this chapter would be useless as well as tedious; it would be only a repetition of the same kind of argument and the same Scriptural refutation. I must acknowledge that it would be unfair to form a judgment of the doctrine he professes from his defence of it; for if any reasonable man would examine his book with the labour and attention which I have bestowed upon it—though he were ever so zealous a Trinitarian before—I am much mistaken if it would not, at least, shake his faith in the doctrine.

Independently of his failure with regard to his subject, I cannot but consider Mr. Jones's book to be extremely dangerous. There are many men of good understanding and extensive general information who are yet by no means well versed in the Holy Scriptures. I conceive it impossible for a man of this description to read the work without feeling contempt for the Bible. Weak as his arguments are, I should not have allowed myself to speak of them in this way if they had been urged by Mr. Jones in a tone and temper that bore any resemblance of Christian charity.

Mr. Jones's method of selecting scraps from

different parts of the Scriptures and joining them together, makes the Bible appear to be a tissue of self-contradiction from beginning to end. Now, if attentively read, with an unprejudiced mind, and comparing texts with their parallels, we shall find the doctrines stated in the various parts of the Scriptures to be perfectly consistent and intelligible. It must be confessed that there are some passages in the Old Testament which no man, at the present day, can satisfactorily explain; but when all circumstances are taken into consideration, the only ground for surprise will be that it is capable of a translation so plain, in the general, as that which we possess. It contains an immense fund of sublime and edifying matter, and bears the evident marks of Divine inspiration. But, notwithstanding Mr. Jones's preference of these ancient Scriptures for his purpose, it is to the preaching of our blessed Lord and his Apostles we must look for instruction in doctrine if we wish to keep clear of error.

It is ingeniously remarked by Mr. Wogan, that when, at the transfiguration of our Lord, Moses and Elias disappeared, a voice was heard by the three Apostles, saying—"This is my beloved Son, "HEAR HIM;" which seems to imply that the writings of Moses and the Prophets were then to be superseded by the preaching of our Lord. And this idea is confirmed in many parts of the Gospel and Epistles, especially in the writings of St. Paul.

I therefore consider that I must gain instruction in doctrine from the New Testament. When in that book I find a multitude of texts to the same effect as the following, I feel it impossible to confess the doctrine set forth in the Athanasian creed :—

I will, in the first place, repeat the words of our Lord himself—" This is life eternal, that they " may know *Thee the only true God, and Jesus* " *Christ,* whom thou hast sent." (John 17. 3.) Not true Gods, but in the singular number (αληθινον Θεον), as our Lord invariably speaks of the Supreme Being.

I have read many ingenious arguments in the writings of eminent Divines, used with the view of *explaining away* the obvious meaning of this text; but until they can produce another, plainly affirming that the Deity consists of three Persons, it will be impossible to invalidate so clear a statement of this fundamental article of Christian doctrine.

When our Saviour speaks of the future state, and of the day of judgment, he mentions the Father and himself, but never gives the slightest hint of a third Person, though he frequently speaks of the Angels. For instance—" Whosoever shall " be ashamed of me and of my words, of him shall " the Son of Man be ashamed, when he shall come " in his own glory, and in his Father's, and of the " Holy Angels." (Luke 9. 26.)

Can it be believed that our Lord, upon these

occasions, would mention the Angels and omit the name of a third Person, affirmed to be equal with the Almighty Father? Surely this is incredible.

St. John is considered to be more *doctrinal* than any other of the Evangelists, and therefore I have quoted largely from his writings. It is remarkable that in his Gospel the Almighty Father and the Son are mentioned in the same sentence more than a hundred times without any kind of notice of a third Person. The same thing may be found eighteen times in his Epistles, and upwards of thirty times in the Book of Revelation. In his first Epistle (2. 22), we find these words—"He is antichrist that denieth the Father and "the Son." And this he states (at the 24th v.) to be the doctrine which the Church had "heard "from the beginning." It is in the writings of St. John we would more particularly look for information upon this awful point; but when we find the Father and the Son so frequently mentioned by him without the slightest allusion to a third Person, it is hard to believe that he considered the promised Paraclete as one of three coequal Persons in the Deity.

This invariable silence regarding a third Person is observable in the writings of the other Apostles as well as in those of St. John. In the thirteen Epistles of St. Paul, his salutation in every one is, "Grace and peace unto you from God the Father

" and the Lord Jesus Christ." St. Peter says, " Grace and peace be multiplied unto you, through " the knowledge of God and of Jesus our Lord." St. James styles himself, " A servant of God and " of the Lord Jesus Christ." St. John's salutation is, " Grace be with you, mercy and peace from " God the Father, and from the Lord Jesus " Christ, the Son of the Father" (2 John, 3rd verse); and at the 9th v. he says, " He that abideth in the " doctrine of Christ, he hath both the Father and " the Son." St. Jude addresses his Epistle, " To " them that are sanctified by God the Father, " and preserved in Jesus Christ."

Surely if these inspired penmen had held the doctrine of three co-equal Persons in the Godhead, they would not in these, and in an immense number of other passages, have wholly omitted the name of the third Person.

If we may judge from the writings of St. Paul, I confidently say that he did not hold the doctrine confessed in the Athanasian creed. To quote every text in which a denial of this doctrine is either unequivocally expressed, or may be clearly inferred, would be tedious; I will, however, bring forward a few of them. I will, in the first place, repeat a text which I had quoted before, and this I do without scruple, because Mr. Jones, as well as other writers, continually do the same thing. In his first Epistle to the Corinthians (8. 6), he says—" To us there is but ONE GOD THE

" FATHER, of whom are all things, and we in " him: and *one Lord Jesus Christ,* by whom are " all things and we by him."

He must be an able sophist who could bring this passage to any kind of agreement with the Athanasian creed. Let us hear St. Paul again. In the 4th ch. of his Epistle to the Ephesians (5th and 6th v.), he says, " *One Lord,* one Faith, " one Baptism; ONE GOD, AND FATHER OF " ALL, *who is above all,* and through all, and in " you all.—(7th v.) But unto every one of us is " given grace, according to the measure of *the* " *gift of Christ.*—(11th and 12th v.) And *he gave* " some, Apostles: and some, Prophets: and some, " Evangelists: and some, Pastors, and Teachers; " for the perfecting of the Saints, for the work of " the ministry, for the edifying of the body of " Christ."

I say again, that if there be any meaning in words, the whole of Mr. Jones's doctrine is here explicitly denied. The *Almighty Father* is declared to be the *one only Supreme God,* and his ever-blessed Son the one only Mediator. The Holy Spirit, so far from being declared a *Person in the Godhead,* is stated to be *the gift of Christ.* That this gift, " for the perfecting of the Saints," and qualifying " for the work of the ministry," is the promised Paraclete, is unquestionable, and accords with our Lord's words—" Lo, *I am with*

" *you* alway, even unto the end of the world." (Matt. 28. 20.)

We are told, in the Athanasian creed, that if we desire to be saved, before all things it is necessary that we hold the doctrine of three co-equal Persons in the Godhead; and that unless " we do keep it whole and undefiled, without " doubt we shall perish everlastingly." If this be true at the present time, it was equally true in the days of St. Paul. Now, if he had held this doctrine as indispensably necessary to salvation, it cannot be doubted that he would have impressed it most powerfully on the mind of his youthful disciple Timothy, when he was giving him instructions in order to qualify him for the work of the ministry. Let us see, then, how he stated this doctrine. He tells his Disciple, that " God " would have all men to be saved, and to *come to* " *the knowledge of the truth.* For there is ONE " GOD, and *One Mediator* between God and " men, the man Christ Jesus." (1 Tim. 2. 4, 5.)

I have never met with an exposition that could rob this passage of its plain and obvious signification.

The Apostle's adjuration to Timothy is also very remarkable:—" I charge thee before God, and the " Lord Jesus Christ, and the elect Angels." (1 Tim. 5. 21.) And in his Second Epistle (4. 1)—" I charge " thee before God and the Lord Jesus Christ."

We find not a word about this awful doctrine, the belief of which is now said to be above all things necessary to our salvation; on the contrary, a denial of it seems to be clearly implied.

When this same Apostle preached to the Philosophers at Athens (as related in the 17th ch. of Acts), his professed object was to "declare unto "them that God whom they ignorantly wor-"shipped." Now, if he had held the doctrine of three Persons in the Godhead, is it to be believed that he would have withheld so important an article of Christian faith from them upon this occasion? The notion of a plurality in the Deity, so far from being offensive to these Philosophers, would have been received with complacency, and would have induced them to listen to the Preacher with favourable prepossessions, because it would have agreed with their own notions. But St. Paul had too high a regard for truth to descend to any kind of compromise for the sake of making converts. He spoke only of the Great Creator, and of Him whom he had ordained to judge the world in righteousness. O what a world of dissention, of bitter animosity, and of bloodshed would have been spared, if the successors of this Apostle had, in every stage of the Church, followed his example!

Nothing can be more clear than that St. Paul professed the worship of the *one only Supreme* God, through the *one only Mediator*, our Lord

Jesus Christ. The following are a few of the many passages in his writings which plainly show that this was his doctrine :—

" Whatsoever ye do in word or deed, do all in " the name of the Lord Jesus, giving thanks to " God and the Father through him." (Col. 3. 17.)

" I thank my God through Jesus Christ for " you all." (Rom. 1. 8.)

" By him (Jesus), therefore, let us offer the " sacrifice of praise to God continually." (Heb. 13. 15.)

It is remarkable, that many of those Divines who have supported the Athanasian doctrine appear to have been impressed with feelings hard to be reconciled with it. For instance, Bishop Newton says, " The true Christian worship is the " worship of the *one only God*, through the *one* " *only Mediator* between God and men, the man " Christ Jesus." This is Scriptural Christianity.

Mr. Jones would say, that by the name *God* three Persons are meant; but the Bible says not so.

In the Apocalypse, there are two doxologies (5. 13, and 7. 10), both ascribed to " Him that " sitteth upon the throne, and to the Lamb." The Apostle is still silent regarding a third Person. In their eagerness to discover this, some Expositors of great name wish to make it appear that the " Seven Spirits which are before the " throne " (mentioned in the 1st ch. 4th v.) mean

the Holy Ghost; but surely this is a strained and unnatural construction put upon the expression: indeed the manner in which the seven Spirits are afterwards mentioned seems plainly to confute that idea. At the 5th ch. 6th v., it is said—" In the " midst of the Elders stood a Lamb, as it had " been slain, having seven horns and seven eyes, " *which are the seven Spirits of God.*" Without offering violence to common sense, no one could say that these seven Spirits signify *a Person* equal in power and glory with " Him that sitteth upon " the throne."

We have been too much in the habit of allowing our understandings to crouch to the authority of great names, instead of reading the Bible for ourselves. Venerable Bede has been quoted, and said to be just and forcible, on the meaning of the seven Spirits. That Bede was a good and pious man will not be denied, and, considering the period in which he wrote, it must be also admitted that he was a man of superior attainments; but we cannot safely allow our judgment to be guided by an Author who was educated in an age of darkness and superstition, and especially upon a subject which affords a wide range to the imagination.

If we divest our minds of the impression stamped upon them by *human authority*, and have the courage to read the Bible and judge for ourselves, we shall find that the few ambiguous texts

from which an inference favourable to the Athanasian doctrine has been forced, have no weight whatever when opposed to the multitude of plain and intelligible passages which clearly deny such doctrine.

I would ask any candid man this simple question. Supposing that he had never heard of this doctrine, could he have discovered it in the Bible? For myself, I can confidently say that I might have devoted my whole life to the study of that blessed book without ever making the discovery.

I know not how the minds of other persons may be affected in their religious exercises; but, speaking from my own experience, I declare that during several years, while I endeavoured to bring my mind into assent with the doctrine confessed in the Athanasian creed, I felt an inexpressible unhappiness and distraction. All the ingenious arguments I heard or read failed of affording me complete satisfaction, especially when I turned to the Bible. But now, when I endeavour to raise my voice to the Father of Mercies, through the mediation of his beloved Son, I feel a comfort and ease of conscience that were strangers to me in the former case.

Whether or not Mr. Jones's book has ever been regularly reviewed, is a matter of which I am in total ignorance. In general terms I know it has been highly extolled, but this was only because it had not been fairly examined. It exhibits a me-

lancholy proof of the weakness of the hum an mind even when it is fraught with scholastic learning. I have, however, sought for arguments in support of his doctrine in the works of much more able defenders of it, but I met with nothing that could abide the touchstone of the Holy Scriptures.

A masterly work has recently been published by The Rev. Thomas Hartwell Horne, entitled: *The Scripture doctrine of the Trinity, briefly stated and defended.* Mr. Horne has given, in a concentrated and well-arranged form, almost every text and argument I have ever met with in defence of his doctrine. I cannot but think, however, that he has failed entirely in claiming Scriptural support. I do not recollect any thing urged from that source, which I have not, as I conceive, fully refuted from the Scripture itself. Mr. Horne insists strongly upon the authority of the early Fathers, and gives (as is usual with the defenders of his doctrine) copious extracts from their writings. I do not profess to be thoroughly acquainted with the works of these Fathers, but I have read enough to convince me that if any man, whose principles were not fully settled, would devote his time to the study of their works, with the view of receiving instruction from them, he would presently be at a loss to ascertain the nature of his own faith: he would be unable to decide in his mind, whether he were a Platonist, a Christian, or a Deist; but I think it probable that the con-

clusion of his studies would leave him strongly inclined to the latter character. The authority of these Fathers has been appealed to by Arians and Trinitarians, by Calvinists and Arminians, by Roman Catholics and Protestants; and by every one with a show of support to his own cause! Are we to seek doctrinal instruction from such writings, when the Gospel of Christ is open before us? We are far better qualified at the present day to form a correct judgment of the true meaning of that blessed book, than were any of those Fathers, the contemporaries of the Apostles only excepted. Our minds are not cramped by endeavours to make the pure and simple doctrines of Christianity meet those of Plato or Aristotle; neither are we obliged to dissemble, from a dread of the secular arm.

No one can read the history of the Christian Church without perceiving how soon the Fathers forsook the clear and rational doctrines taught by our Lord and his Apostles, and adulterated them with the principles of human philosophy.

Dr. Mosheim, in his History of the Church, during the second century, says—"Nothing is "more manifest than this truth, that the noble "simplicity and dignity of religion were sadly "corrupted in many places, when the philoso- "phers blended their opinions with its pure "doctrines." And the learned translator of Mosheim's work, Dr. Archibald Maclaine, in a note, says—"The coalition between Platonism

" and Christianity, in the second and third cen-
" turies, is a fact too fully proved to be rendered
" dubious by mere affirmations." From the period of this unhappy coalition we find continual dissentions, and cruel persecutions in the Christian Church: Bishop opposing Bishop, and Council opposing Council. In short, nothing can be more obvious, than that the foundation of all those corruptions and superstitions which have so shamefully disfigured the beautiful face of Christianity, was laid in the second and third centuries, by those persons whom we are taught to dignify with the venerable title of *Early Fathers!* The language in which they reviled, and the vindictive temper in which they persecuted each other, sufficiently show that "they
" knew not what manner of spirit they were of." Now there is not any one Christian virtue more earnestly enjoined by our blessed Lord than that of *brotherly love.* " A new commandment I give
" unto you, that *ye love one another.*" (John 13. 34.) Again, " This is my commandment,
" that *ye love one another.*" Our Lord commands that this principle of *love* may be extended even to our enemies. (Matt. 15. 44.)

The beloved Disciple affirms that—" He that
" dwelleth in *love* dwelleth in God, and God in
" him." (1 John 4. 16.) And again—" If any
" man say I love God and hateth his brother, he
" is a liar." (*Ibid.* v. 20.) The Christian virtue

of brotherly love was deeply implanted in the heart of this amiable Apostle.

It is related, that in his extreme old age, when he was so feeble as to be obliged to be carried to the different places where the brethren assembled, and unable to deliver a lengthened discourse, he constantly pronounced the following short sentence: —"My dear children, love one another." On being asked why he only repeated the same thing, he replied—"Nothing else is needful." He thought that every good disposition would follow that of brotherly love. This amiable temper prevailed also in the breasts of St. John's Disciples, of which some striking proofs might be adduced.

If we turn to the third and fourth centuries, which some of our Theologians do not scruple to pronounce "The purest ages of the Christian "Church*," instead of brotherly love, we find envy, hatred, malice, and all manner of uncharitableness. When the simple and rational doctrine of the Gospel was dismissed, brotherly love fled with it.

St. Paul tells the Galatians that "The *fruit of* "*the Spirit* is love, peace, long-suffering, gentle- "ness," &c. (Gal. 5. 22.) And our blessed Lord said—"By this shall all men know that ye are "my Disciples, *if ye have love one to another.*"

* See Bishop Tomline's *Elements of Christian Theology*, Vol. II. p. 88, 2nd Edit.

(John 13. 35.) Judging then of the tree by its *fruit*, it cannot be believed that these Fathers, as they are called, were under the guidance of the Holy Spirit, neither could they be *known* as Disciples of the mild, forbearing, love-promoting Jesus: yet upon the authority of such men are we required to confess a most awful doctrine, which is denied in the Holy Scriptures.

My remarks upon the writings of these Fathers are meant to apply only to such parts as are doctrinal and controversial: in other respects, much good and edifying matter may be found in their works. It must be admitted, that the sentiments of those Apostolical Fathers, Clement of Rome, Polycarp, and Ignatius, were entitled to our highest respect, if we could depend on the genuineness of such remains of their writings as have come down to us: but when we find (for I believe it is now completely proved) that even the Holy Scripture has been garbled and interpolated, to support a doctrine, we may reasonably suspect that the writings of these Fathers have not escaped from depravation; especially as it is admitted, by Ecclesiastical historians, that nothing was more common in the third century than the forging of great and venerable names, and sending forth works as their productions. Indeed, it is acknowledged by learned and judicious critics, that passages are to be found in the writings ascribed to the Apostolical Fathers which could not possibly

have been written in their days; and that there is sufficient proof of such corruption and interpolation as to make it difficult to distinguish what is genuine from what is false.

Happily for the cause of truth, a kind Providence disposed the hearts of many good and pious Christians, in the second century, to disperse a considerable number of copies of the Holy Scriptures over various parts of the world, and caused them to be translated into the languages of the countries whither they were sent; it was therefore impossible to corrupt, or interpolate them all; but the writings of individuals, being confined to a few hands, might easily be altered to suit a particular purpose.

So long as students in Divinity learn their doctrines from these reputed Fathers,—so long as Tutors at our Universities continue "teaching for "doctrines the commandments of men," we must despair of seeing Christianity restored to its primitive purity.

Our Church confesses that "Holy Scripture con- "taineth all things necessary to salvation." It is obvious, then, that students preparing themselves for the Church ought to draw their stream of knowledge from that pure fountain. It is there that their theological studies ought to be begun, continued, and ended. Let them study the Scriptures, especially the New Testament, *in the original text*, comparing doctrinal passages with their paral-

lels, and looking carefully how *words* or *terms* are used throughout the whole of the Gospels and Epistles; let them pursue this method diligently, and they would soon become their own best Expositors.

After such a process, and an attentive study of Ecclesiastical history, I believe they would read the works of the Fathers, as well as some of our modern Commentators, with very little feeling of respect.

It may be a matter of wonder with many people, how it has happened that so many pious and learned Divines have declared their full belief of the Athanasian doctrine, if it be not scriptural. But the same question may be asked regarding the doctrine of Transubstantiation. That doctrine has been entirely believed, and strenuously defended, by many learned and pious men, for more than six hundred years past. The effect in both cases may be traced to the same cause. Our Church having declared the Athanasian doctrine to be a fundamental article of faith (as the Church of Rome has done in the other case) young men cannot be ordained unless they subscribe to it; and as the doctrine (like that of Transubstantiation) is more assailable than any other, the greatest pains are taken to establish the belief of it upon the mind of the student, by putting into his hands the works of learned and eloquent men who have laboured in its defence.

Now, every one who has attended to the education of youth must have noticed the powerful influence which *great names* have upon the minds of young students, and the fixed and lasting impression they make. Errors in doctrine, therefore, arise from the study of Theology from *human* authority instead of *Divine.*

Such eloquence has been employed in endeavouring to make the Athanasian doctrine square with the Holy Scriptures, and so powerful the effect of early impressions, that if a Clergyman were asked where he learned that doctrine, he would probably say, 'from the Bible.' The Romanist would say the same thing of Transubstantiation. And if we cull out detached scraps of Scripture, without attending to the context, or general scope of the discourse (as Mr. Jones and other writers have done), the supporter of Transubstantiation would have more to say in defence of that doctrine, absurd as it is, than can be urged in favour of the Athanasian creed; for he might quote such texts as these: "This is my body." "Except ye eat the flesh of the Son of man, and "drink his blood, ye have no life in you;" and other expressions of a like nature: but in no part of the Bible is it declared that the Supreme Being consists of three Persons.

It may be remarked, too, that the Lateran Council, under Pope Innocent III., by whose decree this absurd doctrine was pronounced a true

and orthodox article of faith, was attended by upwards of four hundred Bishops; a much greater number than is said to have attended at the Council of Nice. And besides these, there was, at the Council of the Lateran, an almost innumerable host of inferior Clergy.

Many of the corruptions and superstitions which, from time to time, have been dragged into the Christian Church, though they were imposed upon the minds of a credulous people in an age of darkness, are yet so strange and absurd as to excite surprise; but that a doctrine which is not merely unsupported, but absolutely denied in the Holy Scriptures, and is at the same time repugnant to man's reason, should be retained in this enlightened country, and to this pre-eminently enlightened period, is a moral phenomenon which nothing but experience could render credible.

We seem even now to have arrived only at that state of spiritual twilight mentioned in the 14th ch. of Zechariah, not perfect day, but yet not night; the light not clear, but yet not dark. This, however, is followed by a cheering prophecy. "It "shall come to pass, that at evening time it shall "be light."—"And the Lord shall be King over "all the earth: in that day there shall be ONE "LORD *and his* NAME ONE."

I entirely believe that the day is not far distant, when this important matter will be rightly under-

stood, and the true Scriptural doctrine be generally received throughout this kingdom.

Mr. Horne, speaking of the Athanasian doctrine, says—"Remove it, and the whole fabric "of Christianity falls." Had he used the word *retain* instead of *remove*, he would have been much more correct.

Many well-meaning persons would be apt to reply to my arguments, somewhat in the following manner:—

'The doctrine confessed in the Athanasian and 'Nicene creeds has been preached in the esta- 'blished Church of this kingdom ever since the 'Reformation. It has been urged as a primary 'article of Christian faith, and has been conti- 'nually impressed upon the minds of the hearers 'with every argument that learning and genius 'could supply: the belief of it has been declared 'indispensably necessary to salvation. If the people 'were now told that this doctrine is, at last, found 'to be unscriptural and erroneous, it might rea- 'sonably be expected that they would entertain, 'at least, a doubt of every other article of Chris- 'tian faith; and not only the Church, but 'Christianity itself would be in danger of a com- 'plete overthrow: we might expect to see Deism 'prevail generally. How cruel a task would be 'imposed upon the Clergy, if they were required 'to get into their pulpits and tell their hearers

'that they must no longer believe the doctrine 'which had been preached to them all their lives! 'Even admitting that the doctrine is not fully sup- 'ported by the Holy Scriptures, we know that we 'shall be judged by an All-merciful Being, who 'will not condemn any one for an error which 'originated in his education and not in his will. 'What injury, then, can arise from the continued 'preaching of this doctrine?'

I say, after this manner many well-meaning men would be apt to reason. It might be replied, that a formal denial of the doctrine would be highly improper, perhaps dangerous; neither would it be possible to force the Clergy publicly to deny the principles which they had so long laboured to inculcate; and which, from their early education, it is reasonable to suppose they did conscientiously preach. It would be only necessary to restore the matter to the state in which, we are told, it stood in the primitive Church; that is, not to presume to enter with freedom and particularity into a subject which is, confessedly, above the comprehension of the human mind, but to leave every man to form his judgment from a careful study of Holy Scripture. If such a reformation were managed with prudence and judgment, I am satisfied, that so far from encouraging Deism, it would speedily produce the good fruits of Christianity—unity, brotherly love, and improved morality. But the precepts of Christianity can never have their proper effect

while its doctrines are made to appear absurd. I conclude, that few people can believe that an All-merciful Judge will condemn, and punish any one for an error in judgment, which was purely accidental, being the effect of education; but the concluding question which I have proposed, namely: What injury can arise from the continued preaching of the Athanasian doctrine? is most highly important.

Immense injury has already arisen from it; and that injury will rapidly and fearfully increase, unless the cause be removed by the Church.

From many conversations which have occasionally passed in my hearing, I am persuaded that nine in ten of the educated part of the Laity look upon the Athanasian creed just as men of education in the Romish religion do upon Transubstantiation, that is, as a gross absurdity. Few men have leisure, or inclination, to set about a laborious research into the Holy Scriptures, in order to satisfy their minds whether or not the doctrine be declared therein; and when the mind opens to a conviction of its absurdity, a doubt (to say the least of it) is entertained of the truth of Christianity itself. This is the case, not only on the continent of Europe, but to a great extent among ourselves.

The Clergy are not aware how widely this kind of scepticism prevails at the present day. Good breeding imposes restraint upon a man of education.

To argue with a clergyman in opposition to a doctrine which he regularly confesses in his Church, would be an ungracious task. The truth is, that this Athanasian creed is a canker worm, gnawing the vitals of Christianity.

When any doctrine is introduced into religion which common sense shows to be absurd, a deadly wound is inflicted upon religion itself. It is well remarked by Bishop Hoadley, that "When infide-" lity is making its efforts, it is ever seen to draw " its main strength from the extravagancies and " weaknesses of Christians, and not from the de-" clarations of Christ or his Apostles."

If Christianity had been preserved in the simple, intelligible, and rational form, in which it was originally given to the world, its fitness for promoting the happiness of man in this life, as well as pointing out the way to a better hereafter, would have been so obvious, that it must have spread over the whole earth before this time: the name of Mahomet would have been unknown to us.

I remember a conversation which I had some years ago with a professional gentleman, who was allowed to be an accomplished scholar, but a professed Deist. In reply to some arguments which I had used in defence of Christianity, he said there was nothing in the religion of Mahomet so absurd as the doctrine which our Church requires its members publicly to confess, and even to acknowledge that their eternal happiness is forfeited

unless they believe it, namely, that *one is three*, and *three is one*. I confess I felt greatly embarrassed and distressed at this saying; for any attempt to reconcile the position with common sense, in the way it is argued by our Divines, would have been unavailing, neither could I conscientiously have done it.

If we reflect upon the important duty of spreading the Gospel of Christ over the benighted nations of the earth, our minds will naturally turn to that interesting quarter—our vast possessions in the East. Now it is confessed, by all who are well acquainted with India, that no considerable progress can be made there unless the Brahmins be first converted. Let us suppose, then, that a Christian Missionary proposed to one of these, as a fundamental article of Christian faith, the following clause in the Athanasian creed—"The Father "is God, the Son is God, and the Holy Ghost is "God: and yet they are not three Gods but one "God." How could it be expected that a man possessed of any portion of intellect would embrace a religion thus recommended to his acceptance? If such doctrine would be abhorrent to the mind of a Hindoo, what effect must it produce on the immense Mahometan population of those countries? They would consider it blasphemous in the highest degree. Until Christianity be restored to its original simplicity and reasonableness, no well-grounded hope can be entertained of

spreading it over the world. I have felt it distressing to commit to writing the awful passage quoted above, as well as the necessity of using the name of the Supreme Being very frequently in the course of my remarks; but, to meet the arguments of controversial writers, I found it impossible to avoid it.

We are told that the Jews held the sacred name of the Most High in such awful veneration that they dared not even to pronounce it, but used the word Tetragrammaton, by which they meant the awful name of *four letters*. It might be wished that our Theologians were impressed with the same feeling. It is frightful to see the name of the inconceivably glorious Creator constantly used with the utmost familiarity merely to support an argument.

To return to my main subject. It is acknowledged that our early Reformers conceded very far upon some points with the view of conciliating parties, and thereby of bringing as many as they possibly could within the pale of the newly-reformed Church.

Some of these concessions have been injurious. For instance, it can hardly be doubted that the 17th Article, upon predestination, aided by an evident leaning to the Calvinistic notion, in our translation of the New Testament, has greatly contributed to those sad dissentions which unhappily prevail within the Church at the present

time. It would have been well if this doctrine, and also that which is the subject of the present essay, had been left untouched. I have heard many well-informed men, who were zealously attached to the Church, express their opinion that a Convocation would be highly useful, in order to reform some of the points which were thus conceded, the purposes for which such concessions were made having passed away. Our Bishops and Pastors in the Church would act wisely in promoting such a Convocation without delay; they may possibly see the necessity of the measure when it will be too late: the matter ought to originate with the Church itself. Among other important objects, a revised translation of the New Testament might be determined on. The necessity of a corrected translation has been acknowledged by many Prelates and eminent Divines of the Church; indeed, it must be obvious to every unprejudiced person who will carefully examine our version and compare it with the original.

Religious subjects are now discussed with a more Christian temper than they were in former times; and it can hardly be doubted, that a Convocation for these purposes might be productive of immense benefit to Christianity in general, and to the established Church in particular.

It has also been acknowledged by pious and learned Divines, that our Morning Service, as it now stands (compiled from three distinct services),

might be greatly improved. Some alteration in the arrangement of the Lessons appointed for Sundays, the omission of some of the Psalms, and the obliteration of frequent repetitions, especially of the Lord's Prayer, would be an obvious improvement. This might be effected with little labour and without any kind of difficulty, whilst it would tend to lessen the number of seceders from our Church.

Will it be said that I am an enemy to this Church? Nothing could be more unjust. Next to my love of truth, I have been induced to commit my confessions to writing from my love of this Church, entertaining a faint hope that my labours, even homely as they are, may engage the attention of some of the higher orders of the Clergy, and tend to its advantage. If the moderate alterations which I have ventured to suggest were adopted, I believe the *service* of our Church would come as near to the spirit of Christianity as the state of the world at this day could admit. In saying this, I mean not to throw the slightest reflection on those pious Dissenters whose form of worship differs from it.

If aught else, in the discipline and economy of our National Church, stand in need of reform, I cannot but believe that true Christian *doctrine* would soon induce true Christian *spirit*, and that would set all right.

It must be confessed, that the kind of reformation which I have ventured to suggest, regarding *doctrine*, would be attended with many and great difficulties. To alter a Liturgy and Articles of Faith, which have been established for three centuries, is no light and easy matter. Many other obstacles would stand in the way; but surely the interests of Christianity ought to be paramount to every other consideration.

I entirely expect that my plain, common-sense mode of reasoning, will be treated with the utmost contempt by our Schoolmen. I can imagine such exclamations as the following:—"What consummate arrogance! An obscure individual, who has never been trained in any school of Divinity, presumes to dictate to men of profound learning and science." But be it remembered, I have not pleaded for the introduction of any new doctrine into the Church; nor even for a formal denial of any old one. I have merely urged the propriety of *silence* upon subjects which are confessedly beyond the reach of the human intellect.

In this, I cannot but believe I should be supported by the greater part of the Clergy, if they would speak their minds freely. The pious and humble-minded Richard Hooker, speaking of the Supreme Being, says, "He is above and we upon earth; therefore it behoveth our words to be wary and few." And again, "Our soundest

" knowledge is to know that we know him not,
" as indeed he is, neither can we know him; and
" *our safest eloquence concerning him, is our*
" *silence.*"

It is for this solemn and reverential silence only, I plead. But this will not be conceded, so long as the Athanasian doctrine is held to be scriptural.

I am far from undervaluing sound learning; it is necessary that our Ministers be learned as well as pious; but it has been justly observed, that learning ought to be the *handmaid,* not the *arbitress* of religion: I am sorry to say, she too often assumes the latter office; and therefore I am not singular in the opinion, that, upon the whole, learning has been injurious rather than serviceable to religion. A proof of this seems to be exhibited in the state of religion among us at the present time; for whilst scepticism, it is to be feared, prevails with men of finished education, Christianity has certainly gained ground among those of more limited scholastic learning. It will not be denied that Christianity is the same thing at this day that it was when taught by our Lord and his Apostles. Now, one of the characteristics of our Lord's ministry was expressed in his own words:—" The *poor* have the Gospel preached to
" them." These had no learning nor science, and yet it appears that they understood our Lord's preaching perfectly well; and so would the poor

of our own time, if the Gospel were preached to them in its native simplicity.

The remark which a late able writer makes upon prophecy, may be justly applied to the whole system of Christianity. He says, " I believe that " men of plain unsophisticated reason find it " perfectly intelligible, and that it is only the " false fastidiousness of an artificial learning " which puts scruples into our perceptions either " of its consistency or its sense*." It is obvious, however, that a Minister in a Christian church ought to have, at least, learning enough to enable him to read the New Testament *in its own language*, otherwise he must depend upon the jarring and contradictory comments and expositions of his brethren.

Having now delivered my sentiments, I avow myself open to conviction, if it can be shown, *from the Holy Scriptures*, that I have erred; but I enter my protest against any other kind of authority.

Whether or not the awful subject of this essay has been treated by any other person in the same manner as that which I have pursued, is a matter of which I am in utter ignorance. If so, it will only show that I am not singular in the judgment I have formed. I solemnly declare, that I have

* Davison's *Discourses on Prophecy*, p. 340.

not quoted any one text of Scripture, nor advanced any one argument, that I had ever met with in the writings of any author, the few passages which I have given as quotations only excepted. The whole is the result of an anxious research through the Holy Scriptures, and frequent serious meditation upon the subject. The task was performed during hours of solitude, and in a state of health which seemed to warn me, almost daily, of the approach of an event which to contemplate would be horrible, if I were writing one sentence that I did not entirely believe to be consistent with the Revealed Word.

I now conclude, by quoting a passage from a sermon of that pious Prelate, Bishop Taylor:—
" He who goes about to speak of the mystery
" of the Trinity, and does it by words and names
" of man's invention;—talking of essences and
" existences, hypostases and personalities; priority
" in co-equalities, and unity in pluralities, may
" amuse himself and build a tabernacle in his
" head, and *talk* something, he knows not what:
" but the good man, who *feels the power of the*
" *Father*, and to whom the *Son* is become
" wisdom, sanctification, and redemption; in
" whose heart the love of the *Spirit of God* is
" shed abroad;—this man, though he understands
" nothing of what is unintelligible, yet he alone
" truly understands the Christian doctrine of the
" Trinity."

Is it possible for the pen or tongue of man to express a more severe censure upon the Athanasian creed? To Bishop Taylor's Trinity I could subscribe with all my heart; but I do not scruple to affirm, that the kind of Trinity described in this ruin-working creed is altogether unsupported by the Holy Scriptures.

FINIS.

A BRIEF ESSAY

ON

SOCINIANISM.

PREFACE.

In the foregoing Essay I have ventured to predict the downfal of the Athanasian doctrine, and the restoration of pure Christianity within half a century. The greatest impediment I can foresee in the way of so desirable an event, is the lamentable and, I fear, increasing prevalence of Socinianism.

By the term *Socinianism*, I mean that doctrine which denies the pre-existence of our Lord Jesus Christ, and the benefits offered to mankind through his merits, sufferings, and death. Now, to give up the Athanasian doctrine, and adopt this in its stead, is only to exchange one error for another equally unscriptural.

There are many points upon which men may differ without violating the essential principles of Christianity; but if we consider the Lord Jesus to have been no more than an ordinary man, the son of Joseph, and disclaim the offered "propitiation "through faith in his blood," the Bible

becomes worse than useless: we must look upon it as only buoying us up with false hopes, and leading us astray.

I have affirmed, and I here solemnly repeat it, that I had never read any Unitarian work when I composed my former Essay. Nearly a year had elapsed after I had completed that work before I looked into any Unitarian or Socinian publication. Since that time I have read several works from the pens of the most eminent writers of the latter persuasion. I have generally found them powerful and satisfactory, so far as they oppose the Athanasian doctrine, and treat of the early corruptions of Christianity: but in their defence of the peculiar doctrines, which we understand by the term *Socinianism*, I humbly conceive they are weak and unscriptural. If the following pages should convince but an individual, who may have imbibed their notions, of the error, and the danger of such doctrine, I should consider my time to have been well employed.

J. S.

Bath, 30*th June*, 1829.

A BRIEF ESSAY

ON

SOCINIANISM.

It has been frequently, and truly remarked, that parties engaged in controversy commonly err by running into opposite extremes; and this is more strikingly the case when the subject relates to the doctrines of Christianity.

Thus, whilst some writers have affirmed that our blessed Lord Jesus Christ is equal in dignity and glory with his Almighty Father, others have held that he had not even a pre-existent state, but that he was an ordinary man, the son of Joseph and Mary. Others, more strangely still, have confessed their belief in the evangelical narrative of the miraculous conception of our Lord, and yet deny that there was any thing super-human in his person; and argue that the only benefit we can derive from his ministry, sufferings, and death, is transmitted to us in the excellent system of morality which he taught, and in the example of his spotless and benevolent life.

Amidst these jarring opinions, there is, however, one cheering circumstance, which affords a hope that the truth may at length be elicited; namely, that all parties appeal to the Holy Scriptures as the umpire: upon this appeal let us examine the question in hand. If it can be shown that our Lord's pre-existence is no where declared in Holy Scripture; nay, if it be not explicitly stated, then it must be confessed that it would be difficult to contend with the Socinian. This being a fundamental point in the debate, I must crave indulgence if I appear somewhat prolix in my inquiry into it.

I propose to be guided solely by the Holy Scriptures, and to use no arguments but such as are obviously deducible from those Scriptures. In the first place, however, I must protest against such objections as are founded upon the plea of *interpolation*, unless such be supported by satisfactory authority. I make this proviso, because some who have endeavoured to refute the doctrine of our Lord's pre-existence, have found it necessary to expunge the commencement of the Gospels of Matthew and Luke; and this, by their own confession, without any warrant or authority from ancient manuscripts.

In setting about my search into the Holy Scriptures, I do not eagerly avail myself of the prophecies in the Old Testament, because they are liable to cavil; albeit very many of them might be urged with great effect, and have been declared

to point to the Messiah, by our Lord himself, as well as his Apostles.

In entering upon this subject it seems regular to inquire in what manner our Lord was announced by his harbinger, the Baptist. In the 3rd ch. 11th v. of St. Matthew's Gospel, he is thus proclaimed: "He that cometh after me is mightier "than I, whose shoes I am not worthy to bear: "he shall baptize you with the Holy Spirit," &c. When Jesus came to be baptized, "John forbad "him, saying, I have need to be baptized of thee." And afterwards—"Lo, a voice from Heaven, "saying, this is my beloved Son, in whom I am "well pleased." The same is related by Mark 1. 11, and Luke 3. 22.

Socinians, grasping at an expression in St. Paul's Epistle to the Philippians (2. 9.)—"Wherefore "God also hath highly exalted him," &c. argue that our Lord's glorious state in Heaven was bestowed upon him *wholly* in reward of his obedience on earth, and that he did not previously enjoy that glory. Now here a miraculous voice from Heaven proclaims him, the Beloved Son of the Most High, in whom he was well pleased, before our Lord had even entered on his ministry. Is it credible that such language could be addressed to one who was merely the son of an obscure Carpenter? But in the 1st ch. 15th v. of St. John's Gospel we find a plain declaration of our Lord's pre-existence by the Baptist—"He that cometh after me is pre-

" ferred before me, for *he was before me.*" This could not have been said either with regard to our Lord's birth or his ministry, for, in point of time, John was before him in both; it must therefore refer to our Lord's pre-existent state. Archbishop Newcome thus paraphrases the passage: " And justly does my Follower precede me, for " he *existed before me.*" Again, the Baptist, speaking of Christ compared with himself, says, " He that cometh from above is above all; he " that is of the earth is earthly, and speaketh of " the earth; *he that cometh from Heaven* is above " all." (John 3. 31.) John here plainly declares himself to be of the earth, an ordinary man; but, as Archbishop Newcome justly observes, " If " coming from above, or from Heaven, meant only " receiving a Divine commission (as Socinians " argue) then John came from above, or from " Heaven, as well as Jesus." Surely this plain avowal of the Baptist is a complete refutation of the Socinian argument.

Having now briefly noticed some of the characters by which our Lord is designated by his Forerunner, let us attend to the words of our Lord himself, and his Apostles.

The opening of St. John's Gospel has been constantly urged by orthodox writers, in support of the doctrine of our Lord's *supreme Divinity*, whilst Socinians have endeavoured to show that the term *Logos* was not meant by the Apostle to

apply to Christ. I think it must be admitted, by impartial readers, that St. John's manner of expression renders the passage extremely ambiguous; so much so, that if there were not other texts from the same writer, by which it may, in some degree, be elucidated, it would be difficult to estimate the comparative weight of opposing arguments.

Various discordant opinions have been stated by Socinian writers regarding the term *Logos*, or "*the* "*Word*," as it is used in this proem; but I think an unprejudiced reader would allow that our Lord is designated by the Apostle. He says—"The "word was made Flesh, and dwelt among us." (1. 14.) And in his first Epistle (4. 2.)—"Every "Spirit that confesseth that Jesus Christ is come "in the Flesh is of God." The first verse of his Gospel affirms that "he was in the beginning with "God;" and at the 10th verse—"He was in the "world, and the world was made by him." That the power by which he made the world, as well as every other power which he exercised, was derived from his Heavenly Father, our Lord himself frequently declares. He was, as Archbishop Newcome observes, "the visible Agent and Instrument;" or as St. Paul, in few but powerful words, expresses it—"By Him God made the worlds." (Heb. 1. 2.) And again—"By Him were all things created "that are in Heaven and that are in earth," &c. (Col. 1. 16.) Upon this last text the Archbishop says—"Here a *proper creation* is meant, and *not*

" *a figurative* one to good works." The only use I mean to make of these passages, is to show that the Scriptures affirm that God made the world by the agency of our Lord Jesus Christ; and unless he had existed before the world he could not have been engaged in forming it.

Upon the opening of the Gospel by St. Matthew and St. Luke, it is unnecessary to say more than that both of them most explicitly affirm that the conception of our Lord was miraculous, and that *he was not the son of Joseph.* In the 1st ch. 25th v., St. Matthew, speaking of Joseph and Mary, says, " He knew her not till she had brought " forth her first-born son; and he called his name " Jesus."

The title which our Lord frequently applies to himself of " Son of Man," has been often appealed to by Socinian writers; but many texts in the New Testament clearly show that this title does not declare him to be mere man, the son of Joseph. Our Lord seems to have adopted it in reference to the expression used by Daniel (7. 13, 14.)—" Behold *one like the Son of man came with* " *the clouds of Heaven*, and came to the Ancient " of days."—" And there was given him dominion " and glory, and a kingdom that all people and " nations and languages should serve him; his " dominion is an everlasting dominion," &c.

That the title was adopted by our Lord from this passage in Daniel is, I think, clear by his

answer to the High Priest, on the evening before his crucifixion,—" Hereafter shall ye see *the Son of* " *man* sitting on the right hand of power, and " *coming in the clouds of Heaven.*" (Matt. 26. 64.)

Here, and in many other texts, at the same time that our Lord assumes the title of " Son of " man," he declares himself to be more than can be conceived of a mere ordinary son of man: for instance:—" *The son of man* shall send forth his " Angels, and they shall gather out of his kingdom " all things that offend," &c. (Matt. 13. 11.)

When our Lord asked his Disciples—" Whom " do men say that I *the Son of man am?*" and on receiving an answer, asked again:—" But whom say *ye* that I am?" Peter answered—" Thou art " the Christ, *the Son of the living God.*" Upon this, our Lord said—" Flesh and blood hath not " revealed it unto thee, but my Father which is in " Heaven."

Now, if our Lord had been no more than an ordinary man, like the Disciples themselves, it required no inspiration to reply to the question; Peter would have said at once, " we say that thou " art the son of Joseph and Mary, of Nazareth in " Galilee." It appears to my understanding that this passage proclaims our Lord to be more than man. Let us proceed in our examination of this title, "*Son of man.*" At the 8th ch. 38th v. of St. Mark's Gospel, we read the words of our Lord— " Whosoever shall be ashamed of me and of my

" words, of him also shall the *Son of man* be " ashamed, when he cometh in the glory of his " Father with the holy Angels." And at the 12th ch. 8th and 9th v. of St. Luke—" Whosoever " shall confess me before men, him shall *the Son of* " *man* confess before the Angels of God." Again, at the 1st ch. 51st v. of St John—" Hereafter ye " shall see Heaven open, and the Angels of God " ascending and descending upon the *Son of man*." These are expressions that could not have fallen from the lips of the meek and lowly Jesus if he were no more than an ordinary man.

But a most explicit declaration of our Lord's pre-existence, coupled with the title *Son of man*, is given in the 3rd ch. 13th v. of St. John's Gospel—" No man goeth up to Heaven but he who *came* " *down from Heaven*, even the *Son of man*, who " *was* in Heaven." For so the text is translated by Archbishop Newcome, who is supported in it by good authority. Another positive declaration of pre-existence is given in the 6th ch. 62nd v. of St. John—" What, and if ye shall see *the Son of* " *man* ascend up *where he was before?*" Many other texts might be quoted; I have selected only a few from each of the Evangelists, to show that the title " Son of man" is accompanied with expressions which could not possibly be applied to mere man; therefore the words cannot be taken in their ordinary acceptation, and consequently cannot be fairly urged to disprove our Lord's pre-existence.

I appeal to Archbishop Newcome, rather than to any other authority, because I have observed that Socinian writers frequently refer to his translation of the New Testament. The Archbishop, in a note upon Matt. 8. 20, where the title "Son of "man" first occurs, says—"This is humble lan- "guage, and has a latent reference to our Lord's "pre-existing state."

Let us now inquire if there be not many passages in the New Testament which plainly declare our Lord's super-human character.

I have quoted a passage from the 1st ch. of St. Matthew's Gospel, which positively affirms that our Lord *was not the Son of Joseph.* I may now notice a corroborative expression in his genealogy of our Lord. He begins thus:—"Abraham begat "Isaac, and Isaac begat Jacob;" and in this way it is continued down to Joseph; but then he says not Joseph begat Jesus, but "Jacob begat Joseph, "the husband of Mary, of whom was born Jesus." (Matt. 1. 16.)

A distinction of the same kind is noticeable in the genealogy given by St. Luke (3. 23.)—"And "Jesus himself began to be about thirty years "of age, being *(as was supposed)* the son of "Joseph." Why should the Evangelist say, "as "was supposed," if he considered Jesus to be the son of Joseph?

Socinians object to the translation of ων, ως

ενομιζετο, "as was *supposed*;" but this is a groundless objection. The words are fairly translated; and cavil as they may, it is impossible for them to find out any other meaning to answer their purpose. To say that he was, *in the sense of the law, considered* to be the son of Joseph amounts to the same thing. Most of the learned Biblical Critics consider that St. Matthew gave the *natural*, and St. Luke the *civil* or *legal* genealogy of Joseph; but this in no way affects the sonship of our Lord.

It has been admitted by some writers, though they supported the doctrine of our Lord's pre-existence, that the title, "Son of God," cannot fairly be urged as proof of his super-human nature, because the same expression has been used to others; yet we find, in the writings of the Evangelists, that it is applied to our Lord in a far different manner from that in which it is given in Scripture to any other person. This is very striking in the case of Demoniacs. "Unclean Spirits, when "they saw him, fell down before him, and cried, "saying thou art the Son of God." (Mark 3. 11.) Again, when our Lord went over into the country of the Gadarenes, a Demoniac, "when he saw "Jesus afar off, he ran and worshipped him, and "cried with a loud voice and said, What have I "to do with thee, Jesus, thou Son of the Most "High God." (Mark 5. 7.) Several other in-

stances of the like kind are recorded. I say the title, " Son of God," was never used in this manner towards any other person.

It has been said by the advocates of Socinianism, that St. Luke no where declares the pre-existence and super-human nature of our Lord. This must be the effect either of prejudice or a careless perusal of his writings, for it is obviously implied throughout his whole Gospel.

We may, in the first place, observe the difference he makes between the annunciation to Zacharias and that to Mary. To the former, thus— " Thy wife Elizabeth shall *bear thee* a son, and " thou shalt call his name John. (Luke 1. 13.) But to Mary—" Behold thou shalt conceive in thy " womb, and bring forth a Son, and shalt call his " name Jesus." To the objection of Mary— " How shall this be, seeing I know not a man ?" The Angel replied—" The Holy Spirit shall come " upon thee, and the power of the Highest shall " overshadow thee ; therefore also that Holy Thing " that shall be born of thee, shall be called the " Son of God." We must, then, either deny the truth of Holy Scripture, or confess that Jesus was more than an ordinary man. There are many passages in the narrative given by this Evangelist that are irreconcileable with the notion of the mere humanity of Christ. At the 7th ch. 28th v., our Lord, speaking of the Baptist, says—" Among

" those that are born of women, there is not a " greater Prophet than John the Baptist."

It cannot be supposed that this pre-eminence could be obtained by being only the messenger to prepare the way before another Prophet like the Baptist himself. Again, at the 11th ch. 31st v.— " The Queen of the South came from the utmost " parts of the earth to hear the wisdom of Solo- " mon; and behold, a greater than Solomon is " here." This, again, is language that our Lord would not have used, had he been conscious that he was merely an ordinary man. A decided refutation of the humanitarian doctrine appears to me to be given by St. Luke at the 10th ch. 22nd v. —" No man knoweth who the Son is but the " Father, and who the Father is but the Son, and " he to whom the Son will reveal him." Now, if our Lord had been no other than the son of Joseph, there could have been no difficulty in knowing who he was; but here it is declared that he was known only to the Father. So far as St. Luke's testimony can be relied on, this passage seems to be conclusive.

Let us now look into the Gospel according to St. John. At the 6th ch. 33rd v. we find our Lord's plain declaration—" The bread of God is " he (or that) *which cometh down from Heaven*, " and giveth life unto the world;" and at the 35th v.—"*I am the bread of life.*" Again (38th v.), " *I came down from Heaven*, not to do mine own

" will, but the will of him that sent me." At the 8th ch. 42nd v.—" Jesus said unto them, if God " were your Father, you would love me, for *I* " *proceeded forth and came from God;*" and at the 58th v.—" Before Abraham was, I am."

Now, if the language of the Gospel be in any degree intelligible to plain readers, our Lord's pre-existence in Heaven is declared in varied style of expression, no fewer than four times, in this narrow compass. The last-quoted text is thus paraphrased by Archbishop Newcome :—" Before ever Abra- " ham, the person of whom you speak, was born, " I had a real being and existence, in which I " have continued until now."

Some learned critics have rendered the passage—" Before Abraham was, *I was.*"

At the last melancholy interview which our Lord had with his Apostles, he was still more explicit upon the point in question than he had been hitherto. Amongst other expressions which clearly pointed to his pre-existence, he said—" *I* " *came forth from the Father*, and am come " into the world; again I leave the world, and go " to the Father." (John 16. 28.) These words are so plain and unequivocal that no Socinian argument can give them a second meaning. The Apostles thought so; for upon this, " His Disciples " said unto him, Lo, now speakest thou plainly, " and speakest no proverb ;"—" By this we believe " that *thou camest forth from God.*" (John 16. 29.)

There are some expressions in this most interesting discourse which seem to show that our Lord considered the belief in his pre-existence to be an important article of faith. For instance—" The " Father himself loveth you *because* ye have loved " me, *and have believed that I came out from God.*" (John 16. 27.) Again, in a fervent prayer for the Apostles, our Lord saith—" For (ὅτι) I have given " unto them the words which thou gavest me, " and they have received them, and have known " surely that *I came out from thee*, and they have " believed that *thou didst send me.*" (John 17. 8.) I would not willingly press an argument beyond its fair and reasonable bearing, but I must say it appears to my understanding that the Apostle's entire belief in our Lord's pre-existence and heavenly mission is here pleaded in the way of a recommendation to the Divine favour. At the 17th ch. 5th v., we find our Lord exclaiming, " And " now, O Father, glorify thou me with thine own " self with the glory which I had with thee *before* " *the world was.*"

This text is explained by Archbishop Newcome thus :—" With the glory which I had *actually* " with thee, not in design and intention." To argue, as Socinians do, that the glory here spoken of means an anticipated glory, which our Lord was to enjoy after the completion of his ministry on earth, is to violate common sense. It were better to give up the Bible altogether than thus to per-

vert the obvious meaning of its language. At the 24th v. of the same chapter, we read our Lord's words—" For thou lovedst me *before the founda-* " *tion of the world.*" Socinians endeavour, by very unfair means, to invalidate the plain declaration contained in this text. They say it means an anticipated love for future and foreseen merit, and that it bears no reference to a Being in existence before our Lord's abode on earth. With the view of proving this, they appeal to the 13th ch. 8th v. of Revelation, where we find, as it stands in our translation, these words :—" The Lamb slain *from* " *the foundation of the world.*" Now, say they, as this has respect to a *future event*, so the love mentioned by our Lord relates to a promised *future love.* I say this is unfair, because they claim support from a book the authenticity of which they deny when any of its numerous texts opposed to their doctrine are brought forward against them. But, in truth, the text in no way serves their purpose, for Dr. Doddridge and Archbishop Newcome show unquestionably that the words, " From the foundation of the world," are not applied to " the Lamb that was slain," but to the Beast and his idolatrous worshippers. This will be obvious, if we turn to the 17th ch. 8th v., where the same thing is repeated. Archbishop Newcome's translation of the text is as follows :— " And all that dwelt on the earth worshipped him " whose name was not written from the founda-

" tion of the world, in the book of Life of the " Lamb that was slain."

The expression seems to have been used in the way of distinction from those whose names had been written in the book of Life, but were blotted out for their apostacy: the beast and his worshippers were all along corrupt; their names were never written in the book *at any time*, or from the foundation of the world.

It has been said by some Socinian writers, in the way of objection, that our Lord never spoke plainly concerning his pre-existent state till near the close of his life. But a moment's reflection will show the necessity of this reserve in the earlier stages of his ministry; for, if his Disciples had been fully aware of his real character, it would have been impossible that they could have maintained the free and familiar converse with him which was requisite for their instruction. This will be obvious, when we notice the awful restraint they appear to have felt in his presence after his resurrection. Indeed, our Lord himself explained the matter when the time arrived in which he judged it proper to be more explicit than he had been before—" These things I said not unto you " at the beginning, because I was with you. But " now I go my way to Him that sent me." (John 16. 4, 5.)

Some writers have laid great stress upon an expression of St. Peter when addressing the multi-

tude on the day of pentecost—" Jesus of Nazareth, " *a man* approved of God among you." (Acts 2. 22.)

This is urged as a proof that Peter considered our Lord to be no more than an ordinary man like himself. But the whole tenour of his speech plainly shows that he believed him to be much more than mere man. He reasoned from the Scriptures, proving that the prophecy of David, though spoken in the first person, pointed to Christ, and not to David himself. He declared the resurrection of our Lord—" Whom God raised " up, having loosed the pains (or bands) of death, " because *it was not possible that he could be* " *holden of it.*" (Acts 2. 24.) He then goes on with the prophecy—" Thou wilt not leave my " soul in hell (or the grave), neither wilt thou " suffer thine Holy One to see corruption." (v. 27.) And then, to show that this could not be meant of David but of Christ, he reminds his hearers that " David is both dead and buried, and his sepulchre " is with us unto this day." (v. 29.) He then states the promise made to David by the Almighty, " That of the fruit of his loins, *according to the* " *flesh*, he would raise up Christ to sit on his " throne" (v. 30), that is, in a religious sense, to inherit universal empire. Peter then goes on to show the vast superiority of Christ over David—" For David is not ascended into the Heavens; " but he saith himself, the Lord said unto *my* " *Lord*, sit thou on my right hand until I make

" thy foes thy footstool." (v. 34, 35.) Can it be imagined that Peter would speak thus of Christ if he believed him to be no more than a man like himself?

If the word *person* had been used instead of *man*—and it might as well and as properly have been so—then all this cavil would have been prevented. It cannot be believed that Peter would speak of " Jesus of Nazareth " as a mere man, in direct contradiction to the clear and positive declaration which he had heard from the mouth of our Lord himself but a few weeks before.

This same Apostle, in his First Epistle (1. 11), speaking of the Prophets of old, says—" Searching " what or what manner of time *the spirit of* " *Christ which was in them* did signify, when it " testified beforehand the sufferings of Christ, and " the glory that should follow." It is hard to conceive how the spirit of Christ could be in them unless Christ then existed.

An objection of the same kind is urged from an expression of St. Paul's, when he preached to the philosophers at Athens. " He hath appointed a " day in the which he will judge the world in right- " eousness by *that man* whom he hath ordained." (Acts 17. 31.) It would be tedious to quote the various passages in the Epistles of St. Paul, whereby this objection is completely overthrown; two or three will be sufficient. To the Romans (1. 3, 4.) he says—" Jesus Christ our Lord, who

" was made of the seed of David *according to the* " *flesh,* and declared to be the *Son of God accord-* " *ing to the Spirit of holiness* by the resurrection " from the dead." Here, as Archbishop Newcome observes, our Lord's human descent as the offspring of David is set in opposition to his heavenly character as the Son of God, and shown to be such by his resurrection from the dead. At the 8th ch. 3rd v. of the same epistle we read—" God sending " his own Son *in the likeness of sinful flesh,*" &c. Here again, the Son of God is set in opposition to sinful flesh, that is to mere man. To the Galatians he says (4. 4.)—" When the fulness of time " was come, *God sent forth his Son made of a* " *woman.*" Why should the Apostle say, " made " (or born) of a woman," if Christ were no more than an ordinary man? The expression would appear very strange if it were applied to Noah, Abraham, Moses, or any of the Prophets. I cannot but think that this text declares the pre-existence, Divine mission, and super-human nature of our Lord. I shall quote but one text more from St. Paul on this point. In his First Epistle to the Corinthians (15. 47.) speaking of Adam and of Christ, he says—" The first man is (or was) of " the earth, earthy: the second man is the Lord " from Heaven." Thus, we see, throughout the Bible, that the words *man* and *Son of man,* are almost constantly accompanied with expressions

that plainly declare our Lord to be, at the same time, much more than mere man.

Our Lord frequently affirms that he was *sent by the Father*. Socinians argue that this is no proof of pre-existence; and they appeal to the 1st ch. 6th v. of St. John's Gospel. "There was a man "*sent from God* whose name was John;" therefore they maintain, that John's pre-existence is proved as much as Christ's.

This is a weak argument. If the Scriptures speak of a celestial Being sent immediately from Heaven, and also of a man sent from one part of the earth to another, how can these be expressed but by the word *sent*, or some other of the same meaning? Joseph said to his brethren, "It was "not you that *sent* me hither, but God." (Gen. 45. 8.) And Moses was instructed to say to the Israelites in Egypt, "I AM hath *sent* me." (Exod. 3. 14.) But neither Joseph, Moses, nor John ever said, "*I came down from Heaven*, not to do mine "own will, but the will of Him that *sent* me."—"*I* "*proceeded forth, and came from God*."—"No "man goeth up to Heaven but *he who came* "*down from Heaven*."—"What and if ye shall "see the Son of man *ascend up where he was* "*before*."

This, and much more to the same effect, our Lord has said concerning himself. Is it not strange, then, to see men of learning, who profess their

belief in the Holy Scriptures, resort to so miserable an argument?

Men may differ in opinion with regard to the *degree* of dignity and glory which our Lord had with his Almighty Father *before the world was*, but we cannot deny his pre-existence, without denying repeated and explicit declarations given in various parts of the New Testament.

Socinian writers dwell much upon the prophecy delivered to the Israelites by Moses (Deut. 18. 15.) "The Lord thy God will raise up unto thee a "Prophet from the midst of thee, of thy brethren, "*like unto me;* unto him shall ye hearken." From this passage they maintain the doctrine of our Lord's mere humanity, and that he was declared to be only an ordinary man like Moses himself. The passage is quoted by St. Peter (Acts 3. 22.) upon his giving strength and activity to a man lame from his mother's womb. Peter averred that the man was made whole "in the name of Jesus "Christ of Nazareth," and "through faith in his "name." Was any miracle ever wrought in the name of Moses? In the course of Peter's address to the people upon this occasion, he clearly pronounces Jesus to be much more than Moses, or any mere man. He declares him to be "the Son of "God."—"The Holy One."—"The Prince (or "Author) of life," that in him "shall all the kin-"dreds of the earth be blessed." This prophecy of Moses is also referred to by Stephen in his speech

before the Council. (Acts 7. 37.) He died, not invoking Moses, but praying thus—" Lord Jesus, " receive my Spirit." In my humble judgment, the manner in which the prophecy was originally delivered by Moses expresses an acknowledgment that a person infinitely superior to himself would be raised up to complete the work which he had preparatively begun. If he had considered that the doctrines and instructions which he had delivered to his people were sufficient, why should he speak of another, and say, " To him shall ye " hearken?" He still more emphatically gives the message entrusted to him by the Most High— " And it shall come to pass, that whoever will not " hearken unto my words, which he shall speak in " my name, I will require it of him." (Deut. 18. 19.)

Our Lord submitted to be born in an humble sphere of life, in that class which forms the great majority of mankind; he grew up to manhood in the ordinary course,—he conformed to the Jewish rites in the midst of his brethren,—he was subject to the wants and inconveniences common to persons of his earthly condition, and " was in all points " tempted like as we are."

In these respects he was like unto Moses, or any other prophet; but we cannot pronounce him to be *mere man*, without denying the truth of his own positive assertions.

The meekness and lowliness of our Lord's disposition is acknowledged by all parties. He never

spake of himself as a person superior to the rest of mankind, but when the occasion required it. Such occasions could not but occur frequently, and then he spoke of himself, as certainly no man ever dared to speak; for instance, "I am the resurrection and "the life: he that believeth in me *though he die* "(Newcome), yet shall he live." (John 11. 25.) "The hour is coming, and now is, when the dead "shall hear the voice of the Son of God, and they "that hear shall live. For as the Father hath life "in himself, so hath he given to the *Son to have* "*life in himself*." (John 5. 25, 26.) "This is the "will of Him that sent me, that every one which "seeth the Son, and believeth on him, may have "everlasting life; and *I will raise him up at the* "*last day*." (John 6. 40.) "Many will say to me "in that day, Lord, Lord, have we not prophesied "in thy name?" &c. "And then will I profess "unto them, I never knew you: depart from me "ye that work iniquity." (Matt. 7. 22, 23.) "My "sheep hear my voice, and I know them, and they "follow me, and *I give unto them eternal life*." (John 10. 27, 28.) I say, this is language which no *man* ever dared to use when speaking of himself; therefore we must either give up the character of humility and candour ascribed to our Lord, or confess that he was more than man.

After reading these texts (and many more of the same import might have been adduced) it is impossible, without pain and astonishment, to find

Dr. Priestley asserting, that the Jews were taught by their Prophets to expect the Messiah to be "*a man* "*like themselves,*" that *our Lord himself* "*made* "*no other pretensions,*" and that the Apostles, "when their minds were most fully enlightened, "after the descent of the Holy Spirit, and to the "latest period of their ministry, *continued to* "*speak of him in the same style*!*" The Doctor again (p. 137) asserts, that the Apostles, in the lifetime of our Lord on earth, never regarded him as any other than *a man like themselves:* and he adds, "there is no trace of the Apostles, after their "supernatural illumination, discovering *the great* "*mistake* they had been under with regard to "this subject." There was no *mistake* to be discovered, for our Lord had fully convinced them that he was *not* a man like themselves; but that he came down from Heaven, where he existed before the world was framed, and that he should return thither after his departure from them. Such confident assertions from the pen of a man of acknowledged merit, as a Philosopher, could hardly fail to mislead any person who had not carefully studied the Holy Scriptures.

The glory in which our Lord was reinstated, perhaps still more highly exalted after his ascension from earth, is set forth in strong and glowing language in the writings of the Apostles. St. Paul,

* *Corruptions of Christianity*, Vol. I. pp. 2 & 3, 2nd Edit.

in his epistle to the Ephesians (1. 20, 21.), says, God "hath set him at his own right hand in the "Heavenly places, far above all principality, and "power, and might, and dominion, and every "name that is named, not only in this world but "also in that which is to come." And St. Peter, in his first Epistle (3. 22.) "Jesus Christ, who is "gone into Heaven, and is on the right hand of "God, Angels and Authorities and Powers being "made subject unto him." There are other passages to the same effect.

This scriptural account of our Lord's glorious state after his ascension is, I believe, confessed even by Socinians; but still they contend that he never existed before his appearance on earth, and that his exaltation was granted to him solely in reward of his merits here. The arguments in support of this opinion, I humbly conceive, have been completely refuted by the scriptural authority to which I have appealed. Upon those Scriptures I rest my faith, and consider the metaphysical reasoning of Philosophers to be comparatively of little value: yet I cannot deny myself the satisfaction of noticing an argument advanced by Dr. Richard Price upon this point, though I shall not copy the whole in his own impressive words. The Doctor observes, that, if we reason from analogy, the sudden exaltation of an ordinary man to such a state of transcendent glory will appear to be impossible. He proceeds thus—"It contradicts

" all that we see or can conceive of God's works. " Do not all Beings rise gradually, one acquisition " laying the foundation for another? What would " you think were you told that a child just born, " instead of growing like all other creatures, had " started at once into complete manhood, and the " government of an empire?" This, he continues, is nothing compared to the amazing exaltation of a mere man to such a state of transcendent glory and power; Angels being made subject to him,—commissioned to raise the dead, to judge the world, all power given to him in Heaven and earth. And he justly observes, that the inconsistency of the Socinian doctrine appears more palpable, if we consider what the merit was for which a *mere man* was thus exalted, that of sacrificing his life in witness to the truth; " a merit by no means " peculiar to him, many other men having done " the same." In my mind, this one argument infinitely outweighs all the philosophical reasoning I have ever met with on the Socinian side of the question.

The doctrine of the *Atonement* made by our blessed Lord has shared the fate of other doctrines. Writers of the Calvinistic class have held that the benefit offered to man by our Lord's sacrifice is *unconditional:* that to suppose our conduct, be it ever so virtuous, can have any share in the work of our salvation, is to derogate from the all-sufficient value of the atonement, and is nothing

short of setting ourselves up as our own Saviours. Others have maintained that the voluntary sacrifice of his life, however meritorious, was submitted to by our Lord in proof of his sincerity, and with the view of establishing the excellent moral principles which he had inculcated; but that it has nothing more to do with the pardon of our sins than the death of Peter, or Paul, or the many who submitted to death in defence of the truth. That either of these notions could have entered into the mind of any man who had read the Bible is truly astonishing. It would be useless to go into a refutation of the first of these doctrines, because the man who had imbibed such an idea must have steeled his mind against all argument, and made conviction impossible. The whole Bible, and especially the discourses of our Lord, utterly deny such doctrine, conscience also bearing witness against it. The latter opinion calls for more investigation here, being closely connected with the subject of this humble essay.

Socinian writers commonly introduce their arguments by a very unfair statement of the doctrine. They say it exhibits the Almighty Being as an implacable tyrant, whose rage against mankind for their sins could be appeased only by the excruciating death of an innocent and most excellent person. This is such a view of the matter as cannot for a moment be entertained by any man in his senses. Our Lord himself states it

in a very different manner: instead of imputing it to a cruel or revengeful disposition, he ascribes it to a spirit of ineffable love. In his interview with Nicodemus, he says, "As Moses lifted up the "serpent in the wilderness, *even so must the Son* "*of man be lifted up;* that whosoever believeth in "him should not perish, but have eternal life. "*For God so loved the world* that he gave his "only-begotten Son, that whosoever believeth in "him should not perish, but have everlasting life." (John 3. 14, 15, 16.) Here, our Lord declares that he *must be lifted up,* by which he unquestionably means at his crucifixion (as it is explained at the 12th ch. 32nd, 33rd v. of St. John); and he affirms that it was so appointed by the Father, in his infinite love towards man. The beloved Disciple was strongly impressed with a sense of the inexpressible love by which this "offering of the "body of Jesus" (Heb. 10. 10.) was devised. In his first epistle he says, "Herein is love, not that "we loved God, but that he loved us, and sent "his Son to be the propitiation for our sins."

If we believe the Scriptures, we must then confess that the propitiation here mentioned was effected by the sufferings and death to which our Lord voluntarily submitted. In farther proof of this I shall quote a few of the texts wherein the fact is either expressly declared, or evidently referred to.

At the last supper, our Lord, on handing the

cup to the Disciples, said, "This is my *blood* of "the New Testament, *which is shed for many*, "*for the remission of sins.*" (Matt. 26. 28.—Mark 14. 24.—Luke 22. 20.)

At the 10th ch. 45th v. of St. Mark, we read the words of our Lord, "The Son of man came "not to be ministered unto but to minister, and "to *give his life a ransom for many.*" Our Lord having declared himself the true Shepherd, as stated in the 10th ch. of St. John, said (15th v.) "As the Father knoweth me, even so know I the "Father, and *I lay down my life for the sheep.*" At the 12th ch. 27th v. of the same Evangelist, it is related that our Lord, in contemplation of his approaching cruel death, exclaimed—"Now is "my soul troubled; and what shall I say?—"Father, save me from this hour? But *for this* "*cause came I unto this hour.*" Again, when Judas came with a multitude to seize Jesus, Peter drew his sword, and smote the servant of the High Priest, our Lord rebuked him, saying he might, by prayer to the Father, obtain the aid of twelve legions of Angels;—adding, "But how "then shall the Scripture be fulfilled, that *thus it* "*must be?*" (Matt. 26. 54.)

Having now quoted a few texts from each of the Evangelists, let us look into the Epistles.—At the 4th ch. 25th v. of St. Paul's Epistle to the Romans, he speaks of Jesus our Lord—"Who

" was *delivered for our offences,* and raised again " for our justification."

" In due time *Christ died for the ungodly.*" (Romans 5. 6.)

" While we were yet sinners *Christ died for* " *us.*" (*Ib.* v. 8.)

" Being now justified *by his blood,* we shall be " saved from wrath *through him.*" (*Ib.* v. 9.)

" Christ our Passover is *sacrificed for us.*" (1 Cor. 5. 7.)

" *Christ died for our sins* according to the " Scriptures." (*Ib.* 15. 3.)

" In whom (Christ) we have redemption *through* " *his blood, the forgiveness of sins.*" (Ephes. 1. 7.)

" Christ also hath loved us, and hath *given* " *himself for us an offering and a sacrifice to* " *God.*" (*Ib.* 5. 2.)

" He (the Son) when he had *by himself purged* " *our sins,* sat down on the right hand of the " Majesty on high." (Heb. 1. 3.)

" Ye were not redeemed with corruptible things, " as silver and gold, from your vain con- " versation, &c., but with *the precious blood of* " *Christ,* as of a lamb without blemish and with- " out spot." (1 Pet. 1. 18. 19.)

" Who (Christ) his own self bare our sins in his " own body on the tree—*by whose stripes ye* " *were healed.*" (*Ib.* 2. 24.)

" The *blood* of Jesus Christ *cleanseth us* from " all sin." (1 John 1. 7.)

" Unto him that loved us, and *washed us* " *from our sins in his own blood.*" &c. (Rev. 1. 5.)

It may be thought that I have been unnecessarily tedious in bringing forward so great a mass of Scriptural authority ; though the list, copious as it is, might have been much enlarged, I have been thus diffuse, because I have observed that when a strong single text has been urged, Socinians have endeavoured to invalidate it by saying that the expression is merely idiomatical, and does not declare the doctrine which, in our language, it literally seems to support. But when the same thing is affirmed in all the variety of expression that language can furnish, surely they cannot *all* be merely idiomatical or figurative.

I have hitherto, for the reason which I mentioned, forborne to urge texts from the old Scriptures. There are several, however, which so obviously point to the subject now in hand, that I cannot entirely pass them over unnoticed.

Many passages in the Psalms describe minutely some of the most striking circumstances attending our Lord's crucifixion ; but they are so well known that it is unnecessary to quote them.

At the 9th ch. 26th v. of the Prophecies of Daniel, where we first meet with the name *Messiah,* it is said, " Messiah shall be cut off, " *but not for himself.*" The book of Isaiah is so

replete with a description of our Lord's character and the events of his life, that if the antiquity of the book were not proved beyond all doubt, it would be hard to believe that it had not been written subsequently.

At the 28th ch. 16th v. we read—" Thus saith " the Lord God, behold I lay in Sion, for a " foundation, a Stone, a *tried* Stone, a precious " corner Stone," &c. That this *tried Stone* meant our Lord Christ, is proved by several passages in the New Testament, and especially in the first Epistle of St. Peter. (2. 4.) In the 53rd chapter we find a wonderfully-minute prophecy. Amongst other passages relating to our Lord, are the following:—" He was *wounded for our transgres-* " *sions;* he was *bruised for our iniquities;*"— and " *With his stripes we are healed.*"

That these and many other passages in the prophetic writings point to Christ, is so perfectly clear, that it is surprising to find it denied by any writer.

When our Lord, after his resurrection, joined two of the Disciples on their way to Emmaus (as related in the 24th ch. of Luke) he upbraided them with their slowness " to believe all that the Pro- " phets have spoken;" adding, " *Ought not Christ* " *to have suffered these things,* and to enter into " his glory." He then expounded the Scriptures concerning himself, from Moses and all the Prophets, and obviously with the view of recon-

ciling their minds to that one point, so clearly foretold, the necessity of the sufferings of Christ.

Now, appealing to the Scriptures as I proposed, I conceive these two points are unquestionably proved. First, that the sufferings and death of our Lord were fore-appointed by the Almighty Father, in a spirit of inexpressible love to mankind; and, Secondly, that the willing sacrifice of his life, made by our blessed Lord, is the ground of hope to the penitent sinner, that his transgressions may be pardoned, and no more remembered. We have every reason to conclude that the benefit of this merciful "offering for sin" will not be confined to us, who have the Gospel in our hands; but that it will be extended to all who walk uprightly, according to the measure of light they may have, though they never heard the name of Christ. If the pure moral precepts taught by our Lord, and the example of his spotless life, were the only advantage the world could derive through him, a very small proportion of mankind could be benefited; for it would reach only those who were in possession of his history and teaching; whereas St. John affirms that he is the propitiation for the sins of the *whole world.*

The Socinian finds it hard to reconcile this mode of obtaining pardon with his notion of justice; but every thing of a spiritual nature appears difficult to a mind accustomed to doubt all things, unless they can be demonstrated by human science.

It cannot be wondered that such men should feel a difficulty in the present case, since one who understood the matter better than any of them, declares it to be a scheme of such transcendent love and mercy as even "the Angels desire to "look into." (1 Pet. 1. 12.) It is asked, could not God forgive sin without demanding so cruel a sacrifice? To this question it is sufficient to reply, that God does nothing unnecessarily. The texts I have brought forward, without going any farther, plainly declare that this method of restoring repentant sinners to the Divine favour, and rendering them spotless in his sight, was ordained in the counsel of the Most High, and fully accomplished by that blessed Being, who "came "down from heaven to do the will of Him who "sent him."

To cavil at this method of justifying the sinner, and to propose any other for the purpose, appears to be little else than professing to strike out a better plan for the redemption of the world than that which (if we believe the Scriptures) was ordained in the infinite wisdom and mercy of our God.

The Socinian doctrine appears to me to be calculated to deprive the penitent sinner of his best hope, and to deny even the name of *Gospel* to the New Covenant; for certainly the moral law is in no degree relaxed, but, on the contrary, is rendered more strict and pure, by the preach-

ing of our Lord and his Apostles; neither are the denunciations of Divine wrath against sinners in any way softened. If, then, we have no other benefit from our Lord's ministry, sufferings, and death, than the excellent precepts which he taught, the New Testament, instead of *Glad Tidings*, can only increase the dread and terror of the sinner, and drive him into despair. Blessed be God! it gives us better prospects. It encourages the penitent to hope that he may be "justified "freely through the redemption that is in Christ "Jesus; whom God hath set forth to be a pro-"pitiation *through faith in his blood*, to declare his "righteousness for the remission of sins that are "past, through the forbearance of God." (Rom. 3. 24, 25.)

Here, as it is throughout the Scriptures, the pardon of sin is stated to be of the free grace of God; but that pardon is granted through faith in the blood of his ever-blessed Son, which was shed for the remission of sins.

It is truly distressing to find men of learning, in despite of the Gospel, labouring to bereave us of this "Anchor of the Soul!" Doctor Priestley, not satisfied with exposing the *abuse* of the doctrine, says, "The whole doctrine of Atonement, *with* "*every modification of it*, has been a departure "from the primitive and genuine doctrine of "Christianity*!"

* *Corruptions of Christianity*, Vol. I., p. 146, 2nd Edit.

Let this bold and confident assertion be tried by the texts which I have brought forward. This writer combats a text which opposes his notion in the way which I have observed Socinians constantly resort to; that is, by supposing the words mean something totally different from their plain and obvious sense. The text he refers to is Ephes. 4. 32—"Forgiving one another, even as God for "Christ's sake (or through Christ) hath forgiven "you." Here, he says, by the word *Christ* may be understood *the Gospel of Christ.* What! was the blood of the Gospel shed for us? Did the Gospel give its life a ransom for us? Are we to be redeemed with the precious blood of the Gospel? If the Doctor had condescended to read only the two verses following his quotation, he would have found the Apostle affirming that our Lord "*hath given himself for us,* an offering and *a* "*sacrifice* to God." (Ephes. 5. 2.

Throughout this Section, upon the *Atonement,* Dr. Priestley seems to proceed upon the idea that the benefit claimed from the sufferings and death of Christ is considered to be *unconditional.* This is both unscriptural and irrational. "Repentance "from dead works" is strictly enjoined in the first place; then may the penitent sinner look for pardon for his past transgressions, through the merits and intercession of his Saviour.

Upon this point, I would appeal to a test which affects the heart as well as the head. I would appeal to the feelings and reflections of any man

who has the unhappiness of looking back upon a profligate life, but is brought to a deep sense of the enormity of his transgressions. Let such a man seek comfort from any, or all other means his imagination can suggest, he will find no other way by which he could confidently hope to appear spotless before his Judge.

It must be confessed, that such feelings as I have described may be delusive, and therefore cannot be admitted as argument; but when these feelings are encouraged and supported by repeated declarations in the Holy Scriptures, surely they are entitled to respect.

Great is the comfort which this blessed Gospel affords to the humble-minded Christian. He feels inexpressible happiness from the assurance it gives of our Lord's *continued solicitude* for the salvation of man.

The beloved Disciple, in his first epistle, (2. 1, 2.) says—"If any man sin, we have an *Advocate with* "*the Father*, Jesus Christ the righteous; and he "is the propitiation for our sins." And St. Paul to the Romans (8. 34.)—"Who is he that con-"demneth? Is it Christ that died—yea, rather that "is risen again, who is even at the right hand of "God, who also *maketh intercession for us*?" And to the Hebrews (7. 25.)—"He (Christ) is able "to save them to the uttermost that come unto "God by him, seeing *he ever liveth to make* "*intercession for them*." And again (9. 24.) "For

" Christ is not entered into the holy places made " with hands, but into Heaven itself, now to appear " in the presence of God *for us*." What can be more comforting to the mind of an humble Penitent than the idea of his blessed Lord's powerful advocacy in his behalf? Before our Lord departed from his Disciples he gave them assurance of his care for them in time to come, " I will pray the " Father, and he shall give you another Com- " forter, that he may abide with you for ever." (John 14. 16.) Our Lord, moreover, promised his support and guidance to frail man (if faithfully sought) in his state of trial in this world. He repeatedly encouraged them to look for his assistance. " Where two or three are gathered together " in my name, *there am I* in the midst of them." (Matt. 18. 20.) At the last Supper, he said— " I will not leave you comfortless (or orphans), *I* " *will come to you*." (John 14. 18.) And his last words, as recorded by St. Matthew (28. 20), were, " Lo, *I am with you alway, even unto the end of* " *the world*." The fulfilment of this promise is recognised in several parts of the Scriptures. In the 9th chapter of Acts, it is stated that when Ananias waited upon St. Paul at Damascus, he thus addressed him—" Brother Saul, the Lord, " even *Jesus*, that appeared unto thee in the way " as thou camest, *hath sent me*, that thou mightest " receive thy sight, and be filled with the Holy " Spirit."

St. Paul, in his first Epistle to Timothy (1. 12), says—" I thank Christ Jesus our Lord, *who hath* " *enabled me*, for that he counted me faithful, " *putting me into the ministry*."

This Apostle seems to have been fully aware of the value of our Lord's favour and assistance; many of his prayers and benedictions are applied to Christ; for instance—" Now God him- " self our Father, and our Lord Jesus Christ, " direct our way unto you." (1 Thess. 3. 11.) And in his second epistle to the same Church (2. 16, 17.)—" Now our Lord Jesus Christ him- " self, and God even our Father, who hath loved " us—comfort your hearts, and establish you in " every good word and work." To Timothy, he prays—" The Lord Jesus Christ be with thy " Spirit." (2 Tim. 4. 22.) And his usual benediction is—" The grace of our Lord Jesus Christ " be with you all." These texts, and many others, plainly show that our Lord's concern for the happiness of man did not cease upon his departure from earth, but that he is still engaged in the blessed work of promoting our salvation. If the grace, or favour, of our Lord Jesus Christ were not attainable, it cannot be supposed that an Apostle would pray for it.

The Socinian doctrine appears to me to throw discredit upon all the cheering hopes encouraged in the Gospel, and to make " the Cross of Christ of " no effect." But this doctrine cannot be sup-

ported without either perverting the most plain and positive declarations of Scripture, or denying their authority. Even to this last resource some of the Socinian writers have been driven, when they have found it impossible to give a second meaning to a text that clearly contradicted their notions. For instance, In proof of the pre-existence of our blessed Lord, Dr. Price quoted from St. John (6. 62.)—" If ye shall see the Son of man ascend " up *where he was before.*" To this, Dr. Priestley replied—" Rather than admit your hypothesis, I " would suppose the whole verse to be an interpo- " lation; or that the old Apostle dictated one " thing and his amanuensis wrote another." If we thus *suppose* any text that stands in opposition to our own notions to be spurious, we may suppose away the truth of every doctrine in the Bible, and each man may make out a religion suited to his own fancy. Dr. Priestley rightly imputes the first corruptions of Christianity to the admixture of human philosophy with it, whilst he himself, by the very same means, endeavours to corrupt the pure and simple doctrines of the Gospel. This philosopher does not scruple to avow himself an absolute materialist: I will quote his own words— " I think the doctrine of an intermediate state " can never be effectually extirpated so long as " the belief of a separate soul is retained." " But " when, agreeably to the dictates of reason, as " well as the testimony of Scripture, rightly un-

" derstood, we shall acquiesce in the opinion that " man is a *homogeneous* Being, and that the " powers of sensation and *thought belong to the* " *brain*, as much as gravity and magnetism belong " to *other arrangements of matter*, the whole " fabric of *superstition* which had been built " upon *the doctrine of a soul*, and of its separate " conscious state, must fall to the ground*." So Dr. Priestley here tells us, that both reason and revelation teach us to believe that we have no souls! Now, greater philosophers than even Dr. Priestley have been of a very different opinion. Among the ancients, many have, by the mere light of reason, clearly discovered the existence of the soul, or spiritual part of man, distinct from the body, or material part. But the Doctor says, that Scripture, rightly understood, supports his opinion. Let us look for proof. That the word (ψυχη) "*Soul*" is used in different senses in the Scriptures is readily admitted; it is the case, both in writing and in conversation, in our own language at the present day. There are, however, many instances of its being used in the Bible to denote the spiritual, or immortal part of man. Our Lord, after quoting from Exodus (3. 6.)—" I " am the God of Abraham, the God of Isaac, and " the God of Jacob," added—" God is not the God " of the dead, but of the *living*." (Matt. 22. 32;

* *Corruptions of Christianity*, Vol. I., p. 399, 2nd Edit.

Mark 12. 27; Luke 20. 38.) This was said at a time when the bodies of these Patriarchs had been in their graves not very much short of two thousand years. The narrative plainly shows that our Lord quoted Moses to prove to the Sadducees that their own Scriptures declare the existence of the soul after the death of the body. Again, our Lord saith—"Fear not them which kill the body, but "are not able to kill the soul; but fear Him "which is able to kill both soul *and* body (ψυχην "KAI σωμα) in hell." (Matt. 10. 28.)

The parable of the rich man and Lazarus, related in the 16th ch. of St. Luke, is a direct refutation of Dr. Priestley's hypothesis. It may be objected that this was only a parable; but it cannot be believed that our Lord would illustrate an argument by supposing an impossibility.

We may remark, too, that St. Stephen's dying words were—"Lord Jesus, *receive my Spirit.*" (Acts 7. 59.)

In the epistle to the Romans, St. Paul, in language which I believe will come home to the heart of every man who has the courage to examine himself fairly, makes a striking distinction between the spiritual and material parts of man. He says, "I know that in me *(that is, in my flesh)* dwelleth "no good thing; for to will is present with me "but how to perform that which is good I find "not. For I delight in the law of God after the "*inward man*; but I see another law *in my mem-*

" *bers* warring against the law of my mind, and " bringing me into captivity to the law of sin, " *which is in my members.*" (Rom. 7. 18. 22, 23.)

It appears to me, that the existence of two distinct natures in man—one material, the other spiritual—cannot be expressed in stronger terms. What! shall *matter* say to *matter*, " Thou shalt " not do this thing," and *matter* reply, " I am so " powerfully inclined to it that I cannot obey?" According to Dr. Priestley's " arrangement of " *matter*," here is one part of our organization set in direct and violent opposition to another part! It is hard to conceive by what kind of physiological reasoning this difficulty can be explained, so as to make it reconcileable with common sense.

St. Peter agreed in opinion with St. Paul. He makes a marked distinction between the spiritual and the carnal parts of man. In his first epistle (2. 11), he says—" Dearly beloved, I be- " seech you, as *strangers and pilgrims*, abstain " from *fleshly* lusts, which war against the SOUL." Archbishop Newcome explains the words " stran- " gers and pilgrims" thus:—" Strangers on earth, " and sojourners in the tabernacle of the body." The same Apostle, in his second epistle (1. 14), says—" Knowing that I must shortly put off this " my tabernacle, even as our Lord Jesus Christ " hath showed me." Here the Apostle speaks of the material part, which Dr. Priestley considers to be all in all, as a mere adjunct to be put off, and,

comparatively, of little value. The same idea is expressed by St. Paul to the Philippians, 1. 23, 24.

Upon this subject I will quote but one authority from the Old Testament. It is from the pen of one who, in his day, was considered to be a man of extraordinary wisdom, no less a man than Solomon—"Who knoweth the Spirit of man that "goeth upward, and the Spirit of the beast that "goeth downward to the earth?" And again—"Then shall the dust return to the earth as it "was, and the Spirit shall return to God who "gave it." (Eccles. 3. 21; and 12. 7.)

I conceive I have now shown that "the testi-"mony of Scripture" is decidedly opposed to Dr. Priestley's notion. But he says, "the dictates "of reason" support him. This is mere assertion: the dictates of reason are as decidedly against him as is the testimony of Scripture. Reason, without the assistance of Divine revelation, has clearly discovered the existence of that Spiritual and immortal part of man which we call the Soul. If the Doctor had plainly declared his disbelief of a future state, and, with some French philosophers, had pronounced "Death an eternal sleep," shocking as it is, he would have been more consistent: but he professes his belief in the resurrection of the body and a future existence. Now, to suppose that our dust shall be mixed with its kindred earth, and dispersed about for thousands of years, and *without any relation to a spiritual part* shall be

re-animated and endowed with immortality, is surely one of the most unreasonable fancies that ever entered into the mind of man: under such an impression it is hard to retain even the idea of personal identity. According to Dr. Priestley's notion, it would appear that the original creation of man was in no way different from that of the beasts of the field; but the Mosaical record makes a very striking distinction:—"And the Lord God "formed man of the dust of the ground, and "*breathed into his nostrils the breath of life,* "and *man became a living soul.*" (Gen. 2. 7.) This is not said of any of the irrational creatures, but man is clearly described as being endued with a Spiritual as well as a material part. That ray of the immortal essence which can never become dormant, was infused into his body by the Great Creator, and is clearly expressed by Moses as the breath of life, emanating immediately from the adorable Fountain of Life.

I believe it is admitted by all Christians, that the first-created man was so constituted as to be capable of immortality, if he had remained innocent; but he sinned, and brought death upon himself and his posterity. The merciful Creator had, in the event of Adam's transgression, provided the means of a restoration of the body to life, and the re-union of it with the soul. Thus planned in the infinite wisdom and mercy of Almighty God, it was accomplished in the person

of his ever-blessed Son, as saith St. Paul—" For " as in Adam all die, even so in (or through) " Christ shall all be made alive." (1 Cor. 15. 22.) Surely, then, it is much more reasonable to believe that the *whole man*, soul and body, as he was at first created, shall be restored through Christ, than that the mere dust, or material part alone, should be brought to life, and become immortal.

Dr. Priestley's theory appears to me to be absurd as well as unscriptural.

I have allowed myself to run into this digression from my main subject, in the hope of showing the danger of yielding up our understandings in matters of religion to the direction of any man, however eminent he may be accounted for skill in particular branches of human science, unless his opinions be supported by the Holy Scriptures. Philosophy, under the guidance of a sound and unprejudiced mind, tends to a conviction of the truth of our holy religion; yet men who devote their time and attention chiefly to experiments upon *matter* frequently go astray when they treat of *spiritual* affairs.

It cannot be denied that Dr. Priestley was an acute and laborious philosopher; but that philosophers are not always good theologians is obvious, from the glaring contradictions of each other, which we continually meet with in their writings. Mr. Jones, of Nayland, was also an able philosopher; yet no two men were ever more directly opposed

to each other in their religious opinions than he and Dr. Priestley. Let us, then, not say, " I am " of Jones," and " I am of Priestley :" let us seek instruction at the fountain head—the Holy Scriptures : let us say, with Peter, " Lord, to whom shall " we go ? Thou hast the words of eternal life."

FINIS.

LONDON :
PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.

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